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A Reformed Weekly

MAY 29, 1992/47th year of publication/No. 2309

Thinkbit

Swallow your pride occasionally. It's nonfattening.

Source unknown

Pro-lifers feel 'vilified' after destruction of Morgentaler clinic

Bill Fledderus

TORONTO — After an abortion clinic operated by Dr. Henry Morgentaler was bombed in the early morning hours of May 19, pro-life activists who had demonstrated against the clinic found themselves slanderously accused of arson.

"Morgentaler and the media have vilified us," says Jim Hughes, president of the Campaign Life Coalition, the political wing of the pro-life movement.

"Every time Morgentaler or his clinic are attacked, people seize the moment to take a swipe at us. Yet none of the people convicted for the three previous attacks were members of pro-life organizations. One attack turns out to have been done by skinheads, one by a resident who did not want Morgentaler's business in his neighbourhood and one by a repeat arsonist who was finally caught trying to burn down a school."

He says he finds the bombing "completely abhorrent" but adds that he will not pretend to be upset that Morgentaler "won't be able to continue killing babies."

Pro-life and pro-choice groups alike decry the use of violence to the Harbord Street facility. Each side accuses the other of setting the blast.

Morgentaler lays blame

Morgentaler blames the pro-life movement for the bombing. Pro-life leaders must bear responsibility for the attack, he says, because of their use of inflammatory language.

The attack shows "the moral bankruptcy of the so-called pro-life movement," he says. "These people are out to inflict as much pain and suffering on women as they can.... This is terrorism against women."

See **PRO-LIFE** -- p. 2

Start parliamentary reform in the House, not the Senate, says CPJ

Robert VanderVennen

TORONTO — If you want to reform the legislative system in Canada, start with the House of Commons rather than with the Senate, urges Citizens for Public Justice.

In a recent position paper CPJ says that it's only fair that if you vote for a Liberal, a Liberal MP should represent you. The parliamentary system will be more responsive in its representation of Canadian diversity if proportional representation becomes the way of electing members of parliament.

This means that each federal party would prepare its list of candidates for each province, with its best candidates at the top. Each party would receive the number of seats in proportion to the percentage of votes it received in the election in that province.

CPJ suggests that a party should need to receive at least five per cent of the national votes cast to receive any seats at all, a way of preventing unmanageable fragmentation of the party system.

At present it is common for an MP to receive 40 per cent of the votes cast in the member's riding and be elected to represent also the majority who did not vote for him or her. If parties have meaningfully different programs, that's not a fair system, says CPJ.

Photo: National Film Board

House of Commons in Ottawa

In the latest federal elections, the PCs formed the government with 58 per cent of the seats, having received only 43 per cent of the popular vote. Ontario's NDP government received 57 per cent of the seats though it received only 37 per cent of the votes cast. Worst of all, all the legislators elected in New Brunswick in 1987 were Liberals, even though the party received only 60 per cent of the votes.

People who vote for losers — often the majority of voters — are not represented in government, says CPJ. A legislator whom they are opposed to represents their riding. No wonder citizens are apathetic and angry toward their government. The system also works against new parties.

CPJ presents this proposal to the public in an effort to make parliamentary representation more fair, equitable, and effective.

Church leaders want Canada to acknowledge pluralism and supremacy of God

Adrian Helleman

REGINA — Will mention of spiritual values and the supremacy of God in a new Canadian constitution accurately reflect the character of Canada? Will there be a backlash from Canadians who do not identify with the Judeo-Christian roots of the country?

These were some of the questions addressed at a national unity conference sponsored by the Evangelical Fellowship of Canada (EFC) in early May. The conference was called "Canada on the Edge: A Challenge for Evangelicals" and was attended by some 75 church and parachurch leaders.

The participants affirmed a genuine pluralism, called on the church to model reconciliation and urged the Christian community to continue in prayer for the country and its leaders. They also called for increased communication and advocacy.

Affirm our roots

A recurring topic of the conference was the content of the Preamble and the alternate Canada Clause of the Beaudoin-Dobbie report. The preamble includes EFC-endorsed references to spiritual values and the supremacy of God.

Some participants voiced caution about including such references, but others pointed to the Judeo-Christian roots of the country. They cited statistics that say that 85 per cent of Canadians still claim some religious affiliation, either Roman Catholic or Protestant. It was also noted that many other religions which are represented in Canada believe in a supreme being.

Steve Godfrey, policy advisor to the minister for constitutional affairs, Joe Clark, attended part of the conference. Godfrey said in an interview that his office has received virtually no opposition to the mention of God in the Preamble or the Canada Clause. He also pointed out that such references already exist in our national anthem and the Charter of Rights and Freedoms.

See **CANADA** -- p. 2.

In this issue:

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It's a miracle, concludes a whole gaggle of grandchildren. Lammert Slofstra agrees . . p. 10

The Christian community needs to redefine death says Gerald Oosterveen . . . . . p. 11

News

Pro-life activists respond

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The week after the bombing, several media personalities offered public support for Morgentaler's position, and polls in metro-area papers showed majority support for Morgentaler and judgment of the "pro-life criminals."

Pro-life decries violence

"Seeing us accused in the media of condoning violence was very upsetting," says June Scandiffio, president of the Metro Toronto Right to Life group. "Our sole purpose is to spread the message that life is sacred and that violence against humans at any stage of life is wrong."

"We're not at all happy that violence was used," she says. "The bombing only serves to further stereotype the pro-life movement as uncaring and insensitive, which is the exact opposite of what we really are. [There is] no way that anyone in our organization would resort to anything like this bombing."

When asked to speculate, Scandiffio suggested the act could have been the work of a distraught father.

Morgentaler's accusations are opportunistic, dishonest, inflammatory and entirely groundless, according to Anna Desilets, executive director of Alliance for Life, which co-ordinates educational pro-life groups across Canada. She claims all members of her group are completely dedicated to non-violence.

"I am appalled at both the bombing violence and at the violence of the abortionist's solution to crisis pregnancies," says Rev. Kenneth Campbell, president of Choose Life Canada. "No one was injured in [the bombing] but every day 300 or so pre-born Canadians are being systematically terminated and their mothers exploited and violated by the abortion industry."

"Morgentaler has often violated the truth to serve his own selfish ends," says Judy Anderson, president of REAL Women of Canada. "He is encouraged to keep doing it because the media obligingly repeat his scurrilous and damaging remarks. Unfortunately, many people believe him."

Pro-life lays blame, too

While pro-life groups attempted to distance themselves from the bombing violence, the message did not appear to dispel popular prejudice. The tainting of pro-life's image frustrates activists so that they wonder aloud if the blast could not have come from the other side:

"What is to stop pro-abortionists from damaging their own building and blaming pro-lifers in an attempt to cast doubt on the credible work being done by the pro-life movement?" asks Desilets.

Others speculate the blast may have been set by fanatical demonstrators from Buffalo's recent abortion demonstrations, although observers point out that abortion-clinic arson is on the decline in the United States.

Provincial government reacts

Morgentaler's Harbord Street facility conducted approximately 20 abortions per day. Morgentaler says he was already looking for a new site before the blast because the present one was too small.

He began calling for financial donations to help establish a new, larger clinic soon after the explosion. The provincial government quickly responded with temporary funding increases for the clinics which will have to absorb the extra load.

Provincial health minister Frances Lankin expects to have a temporary replacement location set up "within days" of the blast. Ontario also promised $420,000 for increased security at various Ontario abortion clinics.

A man and a woman were reportedly seen fleeing Harbord Street just before the explosion, and Morgentaler reports that videotape from a security camera may have recorded the planting of the bomb 12 seconds before the explosion. Various indications suggest the job was done by well-equipped, well-informed bombers. (See related editorial on p. 4).

Canada needs our prayers, says Epp

...continued from p. 1

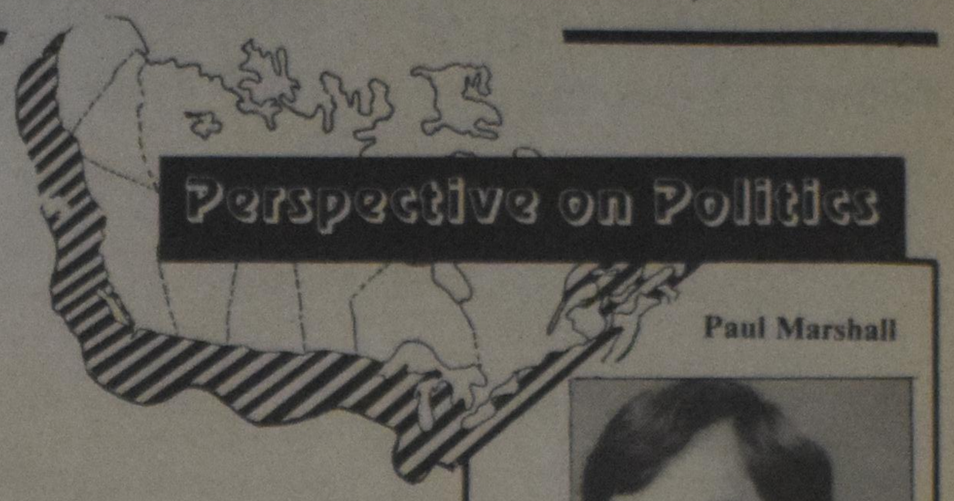
In the absence of Clark, who had been invited but was unable to attend, the honourable Jake Epp, Minister of Energy, Mines and resources, addressed the conference in an evening session and provided an update on the current constitutional discussions.

Epp stressed the importance of both compromise and flexibility. "Overriding the issue of the Constitution," he said, "is the issue of 'Do we really want to live together?'" He cited several historical examples of constitutional flexibility when provinces such as Prince Edward Island and Newfoundland joined Canada.

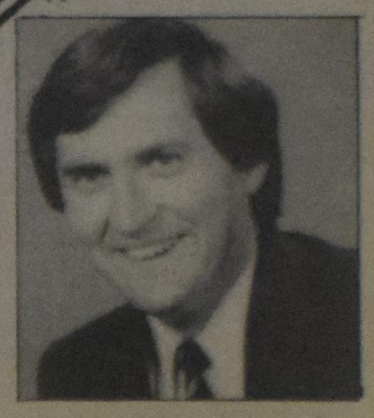
In his conclusion, Epp remarked that both the government and the country need our prayers. When questioned about senate reform, Epp answered that equality is not as important as effectiveness.

During the final afternoon this gathering of evangelical leaders formulated a joint statement urging an atmosphere of flexibility and mutual accommodation in the current constitutional negotiations by the federal and provincial government, advocating the adoption of the proposed preamble to the Constitution as well as the alternate Canada clause.

It included support for the principle of aboriginal self-determination and an affirmation of Quebec as a distinct society within Canada.



Paul Marshall



Resting is rooted in faith

For decades we have awaited the arrival of the "leisure society." Futurologists have long dreamed of a world with little work to do. John Maynard Keynes, this century's most influential economist, parodied the Gospel in expecting his grandchildren to be like "the lilies of the field, who toil not, nor spin." Instead, we work longer and harder.

Contrary to some Japanese opinions, North Americans are not lazy but obsessed with work. Juliet Schor's *The Overworked American* is a best seller, though probably few have time to read it. According to Schor, the average American paid work-week is three hours longer than it was 20 years ago.

Our "labour-saving" devices may make some tasks easier, but as a result we simply do more things, and work longer to pay for those devices. Faxes and cellular phones don't free us from the workplace, they simply extend the workplace to anywhere we go.

There's also domestic work: cooking, cleaning and childrearing. And when those burdens are combined with an outside job (women still do the lion's share), life becomes a treadmill of to-do lists. We are harried and hassled, living like gerbils in their wheels, dashing madly and getting nowhere. If we took our worried eyes off Japan we'd notice that the supposedly workaholic Germans work only 37 hours a week and take five-week vacations. *We* are unusually driven.

Resting less than God

Are Christians different? Yes. We're often worse. We have jobs and families like everyone else. But we also have the church: Sunday mornings, meetings many nights of the week, Bible studies and Sunday school lessons. We're called by workaholic pastors to be evangelists, good neighbours and informed citizens.

Why do we live like this? Some, such as single parents and the poor, have to. Others simply want more. And there are those more nobly motivated by a powerful vision of the needs of God's world. Even so, we rest less than God does.

We work partly out of fear. Psychologist Barbara Killinger says "the workaholic is desperately afraid of boredom. He has to keep busy for fear of discovering himself." We flee the self-knowledge and intimations of eternity that steal upon us if we are quiet and still. We also work to justify ourselves. Despite our claims of justification by faith, we tend to feel that our worth is shown in our exertion. When we contrast faith and work, we treat "works" solely as acts of penance and fail to realize that work of any kind won't rescue us.

Admitting we're not indispensable

According to the Scripture, a major part of our calling is not only to work, but also to rest. For Israel, each seventh day and seventh year was a sabbath for the people, the animals and even for the land itself. This cycle was tied intimately to trust in God. His people needed to trust that he would provide enough food to see them through (Lev. 25: 18-24).

Resting is rooted in faith, which is one reason why many of us avoid it (Ps. 95: 8-11). Genuine rest requires an acknowledgement that God, and our brothers and sisters, can survive without us. It hands over ultimate responsibility and surrenders to the ways of God. It is a celebration that acknowledges that blessing comes only from God's hand. When we rest we accept God's grace. We do not seek to earn; we receive. We do not justify; we are justified.

Doubtless there are many practical steps we can and should take to alleviate our plight of overwork. But without a genuine knowledge that our world, our lives and our hopes are in God's hands, those steps will amount to little else than several more things to do.

Paul Marshall is J. Omar Good Visiting Distinguished Professor of Evangelical Christianity in Pennsylvania and professor of political theory at the Institute for Christian Studies in Toronto.

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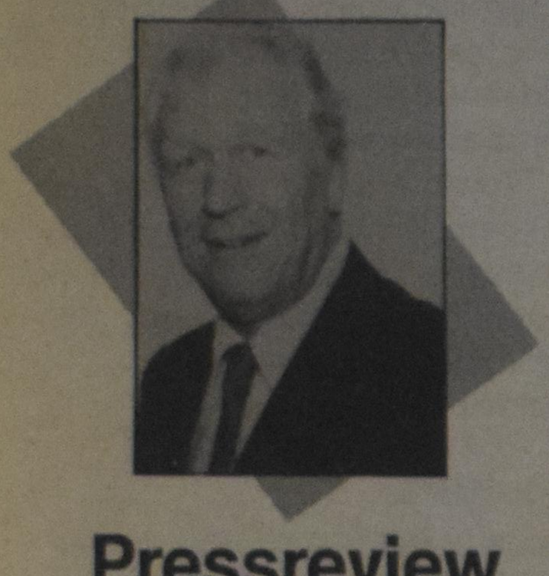
Carl D. Tuyl



Please don't be worried about any trade war with the United States. Did not Monsieur and George, bosom pals from way back, have a little testy tete-a-tete in Washington? Oh ye of little faith! And while our prime minister engaged in this cross-border companionship the opposition in Parliament went on the attack about the government's involvement in the Weststray coal mine, which in my admittedly sensitive nostrils smelled a bit like political opportunism.

★ ★ ★

The constitutional Clark caravan hit Montreal. The conference was in Quebec, about Quebec and of course, without Quebec. Progress was made although the old, seemingly insoluble conflict remains: Alberta wants a triple-E senate which Quebec does not want, and Quebec wants veto rights on any constitutional change which Alberta doesn't want. One more conference is scheduled. Keep tuned: anything is possible. Even premiers Bourassa and Newfoundland's Clyde Wells have made up and resolved the old Meech Lake hostility. The deadline for the government's proposal to be formulated by the first ministers is June 1.

★ ★ ★

A man in Wheaton, Ill., put a billboard on his lawn. "For Sale: Complete Set of Encyclopedias. Never used. Son Knows Everything." He sold the set.

★ ★ ★

Canada's Conference Board hoisted the red flag with its announcement that the economy was sliding back into recession. Most of us didn't know that we had come out of it. And Wilhelmus Maria VanderZalm appeared in court on the charge of criminal breach of trust. Wilhelmus wasn't smiling much: too busy chewing gum.

★ ★ ★

Canada must be the only land that pays parliamentarians whose only aim is to break up the country. Bloc Quebecois leader Lucien Bouchard thundered with the hypocrisy stop all the way out commenting on the proposed referendum bill: "All English Canadians should be ashamed of this bill." Still cashing your all-Canadian cheques, Mr. Bouchard?

And then there is Mr. Jean Campeau, who was a well-paid member of one of the government's earlier constitutional committees, who now leads a separatist movement of business executives. After cashing his cheques, I presume.

★ ★ ★

Two lovers broke up in anger. Said the one: "And if your telephone doesn't ring it's me." In the "oops column" we report that a Brink's armoured truck lost $3 million between Toronto and Sudbury. And Vancouver's Emily Carr College of Art and Design removed an art exhibit that began to smell. The exhibit was a dead cat, one of the 1,200 works of art by graduating students.

★ ★ ★

The *Dallas Morning News* reports that the city's public schools employ dozens of convicted felons in some of its classrooms. Paul Harvey, who scans the papers for such items, reported this juicy bit. And, of course, you all want to know that the Duke and Duchess of York were together at the Royal Windsor Horse Show.

★ ★ ★

Warring Serbs, Muslims and Croat militia keep shooting at anything that moves, including squirrels, peacekeeping personnel and Red Cross relief workers. The army in Thailand also was in a shooting mood, killing at lease 15 demonstrators and injuring 350 others.

★ ★ ★

That old rumour about the alleged conspiracy of former President Reagan to prevent early release of the hostages in Teheran refuses to die. Casper Weinberger, the former U.S. defence secretary, is being pressured to turn state's evidence against Reagan.

★ ★ ★

The Filipinos are still counting the votes of their recent election. This election took place on May 11. Get with it; we can't stand the suspense.

And a judge in Manila ordered the arrest of candidate Imelda Marcos who was reported to run fifth in the election returns. Imelda, the shoe fanatic, is to appear on charges that she illegally transferred foreign currency to Swiss banks. Imelda might wind up in a place where they give you only one pair of shoes and where they serve you fried bologna.

★ ★ ★

The election process in the United States is going on and on like a sermon with 33 points. Ross Perot keeps scaring the other candidates.

★ ★ ★

Rabbis in Israel prevented Coca Cola from using an ad which had an evolutionist view of creation. Good for the rabbis, but what do they have against pizza? Pizza is on the same rabbis' black list. The food is seen as leading to the mixing of the sexes, said Micha Odenheimer, an orthodox rabbi. Let me tell you Micha, the sexes do not need pizza to mix. Hormones are known to go on a rampage even after eating matzos.

★ ★ ★

Greek Orthodox priests also got in on the act. They won a court order banning the sales of shoes which left imprints on the ground resembling crucifixes.

★ ★ ★

A gleaming American-made milk cooling machine sat idle in at the Kommunarka state farm in Russia. The thing wouldn't work. The manufacturer sent a technician to do repairs which he did by tightening a screw that had come loose. Western experts say that up to 40 per cent of Russia's milk production is lost to spoilage.

★ ★ ★

Homelessness is epidemic all over the continent. A police officer recently arrested two homeless persons. "Where do you live" the officer asked the first one. "Nowhere," was the answer. "And you?" the officer asked the other. "We're neighbours," was the reply.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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- *provides opportunities for contact and discussion for the Christian community.*

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We don't have to do the work of 12 legions of angels

The bombing of Toronto's Morgentaler abortion clinic is probably the work of a few fanatics who think that it's up to them to solve the moral dilemmas of this world. The approach is all too familiar: make your legitimate cause the most important cause in the world; reduce your opponent to a devil and feel justified in using whatever it takes to put a stop to him or her.

Let's hope that the culprits are discovered and brought to justice. What they did was morally reprehensible. Let's not offer them a way out by suggesting that they were motivated by moral outrage or that the end-product was desirable. It's important for the sake of justice that the arsonists be caught. It would also better enable pro-life groups to distance themselves from this senseless and stupid act. Nothing can be more harmful to the cause of protecting the unborn than being associated with violence.

Crime against women?

Of course the pro-choice side is capitalizing on this event and making sure that the blame is placed on all those organizations which oppose abortion on demand. There are not a few fanatics on the pro-choice side as well. A front-page picture in *The Toronto Star* says it all: a woman carrying a sign that reads, "Keep your bombs off my body." Figure that out — the Morgentaler clinic is her body. Further into the paper a columnist writes a column under the heading: "Moral fanatics worship womb as a shrine." According to her, Morgentaler himself called the bombing "an attack on women."

According to the *Star* columnist the bombing was "about the stupidist thing an anti-abortionist could do." She was right about that. The event is drawing all kinds of sympathy to the pro-choice side.

Whose violence was it?

The Toronto incident reminds me of ar. incident that recently took place in Buffalo during the "Spring of Life" campaign that sought to close down abortion clinics there. A pastor had brought to the street demonstration outside an abortion clinic a 19-week-old aborted fetus that had been given to him by a pathologist. He wanted to graphically demonstrate the cruelty of abortions. The scene turned ugly when several pro-choice people grabbed at the fetus, which had been named Baby Thea, ripped off its head and dashed it to the pavement. Police intervened at that moment.

There should be no doubt in anyone's mind that the pro-choice people showed extreme disrespect and violated the dignity of the unborn baby. But there's another question that begs to be asked: Should the pastor have taken that human being to the demonstration for political purposes? Was he not violating the dignity of that unborn baby as well by displaying it at a demonstration? Violence begets violence.

Inflammatory language

We must be fair to all those hundreds and thousands of people who take it upon themselves to protest abortion on demand in the name of God, the Giver of life, in a peaceful manner. Bombing a clinic and bringing a fetus to a demonstration are not the kind of actions that characterize pro-life groups.

Yet some people, many Christians among them, cringe when pro-life signs denounce abortion on demand as murder and call abortion clinics, "abortuaries." Pro-choice people return the compliment with their red-hot labels. Is it wise to use such inflammatory language? many others ask. Is that the most effective way of winning someone with a different view over to one's side?

Up against a culture

What pro-life groups sometimes forget is that when they protest abortion on demand they are dealing with a cultural mindset. Pro-choice is by now a well-entrenched way of thinking in the industrialized world, though pro-life is equally well-entrenched. Pro-choice is a wrong way of thinking, we believe, but it's no longer an individual aberration to think that a 19-week-old fetus is not yet a human being. The concept is defended in the most respectable places in the land: schools, hospitals and the courts.

Our society's view on abortion should remind us of situations missionaries used to encounter when they came into contact with people who offered human sacrifices or who thought that killing by treachery was to be admired. What these missionaries were up against was not individual violations of a universally held code, but a cultural mindset. A whole group of people had grown up to think that their way was the right way. Their institutions supported their lifestyle. Their consciences, shaped by their culture, did not accuse them.

And so missionaries did not resort to force to change these people's mindset. They preached the Gospel and tried to win over the hearts of the people. Whatever was wrong in that culture had to change from within. No foreign solution could be imposed on these societies.

We have a similar situation today when it comes to abortion. Yes, we have a country that has Judeo-Christian roots. But these roots are not known or adhered to by a large segment of the population. We cannot assume that everybody will respond to Christian morality by simply accusing them of violating it. Modern societies have become secular. People's hearts are not turned to Christ. They need to be converted.

Using violence and inflammatory language will not convert them. It will simply cause them to harden their position.

No need for the sword

When Jesus was arrested in Gethsemane by a gang of hoodlums armed with swords and clubs, Peter, taking up a sword to defend his master, cut off someone's ear. But Jesus rebuked him: "Put your sword back in its place, for all who draw the sword will die by the sword." Violence begets violence.

But then Christ added something interesting. "Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?" Twelve legions of angels should be quite enough to counteract the work of Henry Morgentaler, don't you think? There's no need for any one of us to do the work that angels are supposed to do.

If Peter was not allowed to use violence to protect the Son of God, we may not use violence to defend the unborn children of Jesus' father.

BW

Letters

Would rather not look through telescope

Thank you very much Dr. VanderVennen for your kind invitation "to look through Galileo's telescope" (C.C., May 1). I have to decline that invitation on account of the following:
1. Science is not my "piece of cake."
2. I'm a very ignorant person.
3. I'm a leaner.

Let me start with number one. In my way of thinking, science has neither a point of origin nor a satisfactory ending. In this respect I am thinking about Scripture: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End." This makes science inferior to theology and as such I would rather concentrate on the latter.

Secondly, I do not understand science. I'm a scaredy cat. Thinking what the consequences could be if I peaked through Galileo's telescope makes me shiver. I am sure I would see something that is beyond my comprehension. That being the case, I would start "deducting and/or inducting" with as result a certain personal philosophy that would hold me in its grips as long as I live (it also could destroy my faith). Sometimes, it is better to refrain than to burn.

In the third place, I am a leaner, unable to stand on my own feet. But I have an excellent guide. I am not ashamed admitting that his guidance, revelations and love have made me very content with my situation. As a matter of fact, I know, I am better of than those who lean on their own understanding. How good it is being able to take a back seat and follow my guide. Without reservation, I strongly recommend my guide to others. His name is Holy Spirit, who leads, guides, directs and does all things needed for those who are willing to yield to his leadership.

Finally, Robert, I have the unpleasant feeling that you and I travel on different roads. That both may end at the same place is my wish and prayer.

Ralph A. Siebring
Kelona, B.C.

VanderVennen's "new" hermeneutic always opposed

Having just finished teaching a course in biblical hermeneutics, focusing especially on the way the Reformed tradition has understood the task of biblical interpretation, I was very interested to read Robert VanderVennen's editorial (May 1, 1992), entitled "Don't be afraid to look through Galileo's telescope," which also deals with hermeneutics and Calvinism. I was especially interested in Bob's view that the cause of the current polarization in "Calvinist churches with a Dutch heritage" (by which I take it he means the Christian Reformed Church) is indeed rooted in a new hermeneutic, a new way of reading the Bible.

One of the things my students and I did in my hermeneutics course was to study Dr. John Cooper's booklet *A Cause for Division?* (dealing with the women's ordination issue), and the counter-booklet by Drs. Nelson Kloosterman and Cornel Venema *A Cause of Division*. The main point of Cooper's booklet (which is denied by Kloosterman and Venema) is that the argument in favour of women's ordination need not involve a new hermeneutic, and therefore does not justify a church split.

On this point I tend to agree with Cooper, and I was surprised to learn that Bob no longer sees it that way. In effect, he seems to be saying: "Let's admit it, the polarization in the churches really *is* due to a new hermeneutic." The conservatives, it seems, have been right all along.

Deduction and induction

I was also surprised by the way Bob described the difference between the old and new hermeneutic. The old way was based on *deduction* from the Bible, the new way also allows for *induction* from our experience, especially scientific experience. Now the way I have always understood this distinction is that deduction draws conclusions from general principles, while induction draws conclusions from particulars.

I fail to see how this correlates with the traditional way of reading the Bible and the scientific way of acquiring knowledge. In fact, on the disputed issues things often seem to be the other way around: the view that the world was created in six days is based on *inductive* Bible reading, drawing conclusions from particular Scriptural texts, whereas the dominant scientific view is based on *deductive* reasoning, drawing conclusions from general principles of physics.

The same holds for the women's ordination issue. It doesn't seem to me that the distinction between deduction and induction does much to clarify what is really at stake in the hermeneutical discussion.

Dualistic juxtaposition

But what really surprised me was the way Bob concluded his editorial. With breathtaking simplicity he simply equates induction with science, and deduction with theology, and asserts that, when these provide us with apparently incompatible answers, "we will need to unify them in a spirit of prayer and with the knowledge that God will not contradict himself."

I would have hoped that he would have said something about the necessity of Scripture-directed learning, about the fact that science is not religiously neutral, about the challenge of a Christian reformation of scholarship, about the task of reading reality through the spectacles of the Bible.

Instead, theology and science, deduction and induction, special revelation and general revelation, are simply juxtaposed in the old dualistic way that we know so well from the classical nature/grace tradition.

In the final analysis, what Bob's editorial seems to be proposing is not a new hermeneutic at all; it is the old hermeneutic that the Reformed tradition has in the past always opposed as a matter of principle. (See for example the recent CRC report on creation and science.)

Al Wolters
Hamilton, Ont.

May 1 issue breath of fresh air after several lulls

Many are the times when I have despaired of the dogmatic, narrow and sectarian views expressed in *Calvinist Contact*. A recent example was the bald assertion of Albert Wolters ("A sin among others," C.C. April 3) that "homosexual conduct is a sin and needs to be recognized as such." He thereby condemns all practising homosexuals as sinners on the basis of their sexual orientation.

A second example is Andrew Kuyvenhoven's column "Does God love everybody?" (C.C. March 20). I generally like Mr. Kuyvenhoven's columns, but in this case he leaves me with the impression that God doesn't love everybody in spite of John 3:16.

Uplifting issue

How refreshing therefore to discover the issue of May 1, 1992. Truly a breath of fresh air borne on the winds of spring.

First there is the uplifting report of Lewis Smede's address to the conference of pastors and spouses at Redeemer College last April 28. His conviction that you can sing "Amazing Grace" without feeling like a wretch is uplifting, inspite of the *Heidelberg Catechism's* "unable to do any good and inclined to all evil." The wisdom of his 70 years and a closer walk with God speak volumes. Amazing grace, indeed!

Editorials in C.C. often hand out carrots one time and apply sticks the next. But Robert VanderVennen's opinions on Galileo's telescope are right on! As VanderVennen observes, the

Continued on page 6 ...

Courage is fear that said its prayers.

News digest

Manufacturer releases 'green' pencils

LEWISBURG, Tenn — The Faber Castell Corporation, headquartered in Lewisburg, Tenn., and maker of one-third of the pencils sold in the U.S., has just come out with a "green" pencil — no trees will have been felled to make it. The new pencil, the "American EcoWriter," will be available across North America by August.

Instead of the traditional wood, the pencil has a casing made from recycled newspapers and cardboard. It is easily recognizable by its green eraser (and its name emblazoned on a classic yellow casing). The company says it spent two years developing the pencil. The trick was to come up with a casing material that wouldn't break easily.

Faber expects the EcoWriter to account for from five to 15 per cent of the company's sales in the next year. In the U.S. a pack of eight EcoWriters will cost under $2.00 but will undoubtedly be available in back-to-school sales for as little as 79-cents a pack.

Study says those who take the most vitamin C live the longest

LOS ANGELES — Countless people who have for years sworn to their unimpressed doctors that taking large doses of vitamin C cures, or at least deters, colds and a host of other maladies will not be surprised by what researchers have just discovered: that study subjects who took the most vitamin C lived the longest.

UCLA School of Public Health researchers analyzed 10 years-worth of statistics from a U.S. federal health study and published the results in the latest issue of *Epidemiology*.

The study involved the detailed eating and lifestyle habits of 11,000 people aged 25 to 74. The researchers grouped them by whether they took vitamin C or not, and how much. Men in the highest intake group (300 mg. daily from food and supplements) suffered 41 per cent fewer deaths than those who took less than 50 mg. a day — the difference translates into roughly six added years of life.

Results for women were less striking (no reason proposed), but for both sexes heart disease declined as vitamin C intake rose.

Ontario small claims court limits raised

TORONTO — As of July first, Ontario small claims courts will accept claims up to $3000, and by April 1, 1993, up to $6000, provincial Attorney General Howard Hampton announced recently.

Ontario's small claims courts usually deal with petty disputes involving less than $2000. Since no lawyers need to be involved, the court is an easily accessible way to settle disputes concerning money, debts, property damage, complaints about faulty workmanship and the like.

Letters

May 1 issue breath of fresh air

... continued from page 5.

Bible condones slavery yet we are today convinced that "the effects of slavery are so horrible that its practice is sinful." And our South African brothers and sisters are now fully seized of the idea that "apartheid in practise is sinful." Amen.

The "new hermeneutics" even allows for the revision of our view on women and authority. Writes VanderVennen, "The place of women in today's society is different from the way it was in the days the Bible was written."

Instructive in the May 1 issue in that regard was also Albert VandenPol's discovery that the redoubtable Herman Bavinck's views on the role of women, written in 1918!, are compatible with contemporary views. Bavinck's views were that, in the church, "woman could not be denied the vote and her right to hold office should be considered in a level-headed manner."

Nor does the May 1 issue of C.C. stop there. Senior statesman Jack Geuzebroek, for many years hospital chaplain in Toronto, writes a moving testimony about God's love and grace toward a misguided youth and God's use of a suicidal psychopath under the title of "God does not play favourites."

Moving also was the testimony of Philippa Campsie who answers the charge in an article in *The Globe and Mail* that God has an image problem. She writes that, "The image problem with which the church must grapple is expressing the idea of unconditional love to people who have never experienced it." Right on!

Putting together an issue of *Calvinist Contact* is not an easy task. I admire the efforts of our editor, Bert Witvoet, even while I despair of the results sometimes. But the May 1 issue is a winner! Congratulations, keep up the good work and perpetuate the Word of Life!

Willem Hart
Toronto, Ont.

Columnist clarifies his view re: minimum wage

R.A. Cole took exception to my comments about lobbying for an increase in the minimum wages (C.C. April 17). His main point was that such legislation would not eliminate poverty. He claimed an increase would hurt the poor because it would distort the workings of the marketplace. Mr. Cole went on to suggest that education and training programs would enable the poor to contribute to the creation of wealth for the benefit of the unproductive.

My view is, simply, that no one should be allowed to pay a wage that doesn't provide sufficient income for the necessities of life. In that I include food, clothing, shelter, transportation, health care, education, personal and family amenities and a reasonable contribution to the cost of running our country. After all, human beings are God's children and surely are worth that much? Should anyone be required to subject that worth to the vagaries of a greed-based marketplace, as Mr. Cole appears to suggest?

Since the president of Petro Canada is able to earn a million dollars why should a single parent with two children employed there as a clerk require subsidized childcare? All it really amounts to is a public subsidy for the personal gain of overpaid executives and managers. There is no doubt in my mind that those who believe in the "fairness" of the marketplace are either fools or simply worship a false idol!

I agree with Mr. Cole that education and training are essential for meaningful jobs. However, work is only about the creation of wealth if you believe in Adam Smith's capitalism with its invisible hand. Frankly, I don't think that work has very much to do with the creation of wealth.

Finally, Mr. Cole can easily solve the self-righteous indignation he expressed about the Ontario government spending $1,000 more per person than it collects in revenue. I suggest he make a voluntary payment of that amount for himself and the members of his family. I'm sure he will feel much better after doing so!

Jake Kuiken
Calgary, Alta.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Only average

The other day I attended an elementary/junior high school assembly dedicated to grandparents and special friends. From every classroom some students came to the stage to present limericks, poems, songs or a dialogue. The junior high students gave a preview of their upcoming musical and the two elementary school choirs sang beautifully. Throughout the sequence of events I wondered why my children were not on the centre of the stage: why had they been relegated to the back rows with all the other students? At a certain point I realized that I was committing the "fundamental parental error": I assumed my children were above average.

"Average," for the statisticians and test constructors, comprises 68 per cent of the population in any school, organization or society. Sixteen per cent of the population scores above average; 16 per cent scores below average. On the basis of most standardized test results, two per cent are identified as "gifted" and two per cent are described as particularly challenged. Such is the nature of the "normal distribution" for test results based on large numbers of people.

Yet I regularly meet students and parents for whom the label "average" is pejorative. No one wants to be given a "C" (average); everyone hopes for an "A" (outstanding). Consequently, many are disappointed when their final grades place them with two-thirds of the population in the classroom. The wish to be "above average" springs eternal, even in those who have been performing at a "C+" level all term.

Redeeming the average

Maybe it is time that we redeem the word "average" in our Christian community. One of the definitions for average is "ordinary standard" (Oxford Dictionary). In other words, average is the norm, the guidepost, the usual, the expected. Average is what the majority of us do and are in our homes, schools, churches. The average day is the day we long for when the stresses become too burdensome, when our children's behaviour becomes too extremely different from their usual expressions. Average is comfortable, secure, understandable, predictable, safe.

Being average means that in any given school performance, the majority of the students participate in the choir and do not sing solos. Being a part of the norm implies that the majority of our children relate to and understand themselves and their friends. Having average children also means that most parents are able to relate to and understand their children. Being pleased with our average children means that we praise them for whatever part they are alotted in the school play, even when their role consists of no more than opening the curtain. Accepting them as average children is to acknowledge the beauty in God's creation of all that we so often take for granted: the average sunset, the average season, the average imagebearer.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College, Edmonton, Alta.

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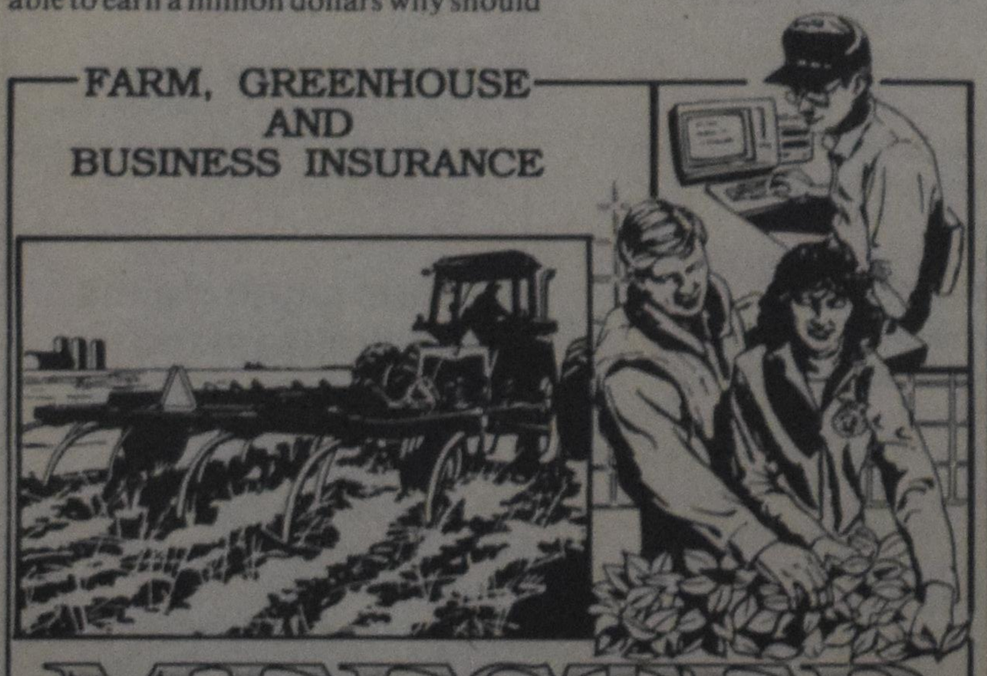

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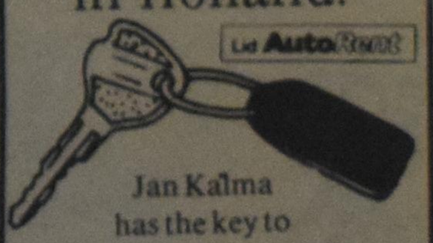

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Cinema/News

Cinema summaries

Marian Van Til

The Playboys

Rated PG
Stars Robin Wright, Aidan Quinn, Albert Finney
Written by Shane Connaughton
Directed by Gilles Mackinnon

Don't let the title of this film put you off. The "Playboys" in question are not relentless womanizers — though the story here does revolve around how several men relate to a particular woman. The Playboys are actors, an Irish company which annually tours various small towns and backwaters on the Emerald Isle bringing Shakespeare (and some far less exalted fare) to the people.

The Playboys is a captivating and earthy character study integrated with the same combination of poignancy, whimsy and Irish wit which characterized Shane Connaughton's writing in the acclaimed *My Left Foot* (revieved in C.C., Jan. 19, 1990).

The film centres around three people: an unmarried, pregnant woman (Wright), the local police constable (Finney), and one of the actors who comes to town (Quinn). From the first scene, which pans the interior of the local Catholic Church and continues with the woman leaving in mid-mass (her water having broken) to deliver her baby with the help of her sister, you sense that not only the woman, but the Church, its priest and its members, the townspeople, will play a role here.

You can't force love

And those people, led by (but not necessarily represented by) the priest, do become a sort of Greek chorus which observes, gossips and gives moral and spiritual advice (unasked for and unheeded — and sometimes wrong-headed). The Church, however, is more a powerful institutional presence than a deep spiritual force.

Despite the permeating Catholicism and conservative morality of the town —and the townspeople's curiosity about and urging of the woman to name her child's father — the woman is one of them.

The police constable, considerably older than the woman, is willing to marry her; indeed, he seriously desires to marry her. The priest is all for the marriage as it will "legitimize" both the woman and the child. But the woman isn't interested; she doesn't love the constable and won't marry him for appearance's sake or because it will bring a blessing from the Church.

Gradually, the actor, too, becomes enamoured of the woman. But she's not much interested in him either. Woven tightly through the threads of the increasing tension of the main triangular relationship are subplots and episodes involving the acting troupe, various townspeople, cross-border smuggling (the town is on the border of Northern Ireland), and even the IRA. All of that serves to authenticate and enrich both the setting and the main plot line.

No stereotypes

What's particularly refreshing about this film is that neither the characters nor their actions are predictable; nor are these folks always even likable, just as in real life.

There aren't any "good guys" and "bad guys." There are fallen men and women who do bad, stupid, hurtful — or delightful — things; who feel pain, remorse, lust, joy, love.

The Playboys has a happy (but entirely believable) ending, prompting at least one critic, quite unjustly I think, to say it degenerates into melodrama. This is a satisfying, funny, thought-provoking film.

Singing and dancing across Canada

Marian Van Til

VANCOUVER — The *Spirit of A Nation* tour comprising 125 Canadian young people who were winners of a national talent search will sing and dance its way across the country to celebrate Canada's 125th anniversary.

From May 7 to August 30 these young people will perform the musical *Spirit of a Nation* at summer festivals, special events and Canada 125 celebrations in approximately 50 Canadian cities and towns. In addition, they will meet informally with fellow Canadians, offering workshops, performances and symposiums to service clubs, seniors' facilities and schools.

Gospel artists record song to benefit hungry in Mozambique

NASHVILLE, Tenn. (EP) — A group of 45 recording artists at the Gospel Music Awards — including Al Green, Leon Patillo, Wayne Watson and Babbie Mason — came together in a first-ever group recording and music videotaping of Mason's song, "A World Of Difference."

Organized by comedian Mike and Susan Warnke and Lynn Keesecker of Word Record & Music Group, the recording was the first step in the making of an album — *Operation Angel Wings* — produced exclusively to raise awareness about the needs of drought and war victims in Mozambique.

After more than 15 years of civil war, the people of Mozambique now face one of the worst droughts and famines in 50 years, putting 1.9 million on the brink of starvation.

Recording artists organized by Warnke and Word Record & Music Group will also contribute solos to the album, which is scheduled for release in the fall. The single, "A World Of Difference," is scheduled for release later this year, along with a music video of the 45 artists filmed during the recording. All artists, producers, film makers and sound people donated their time for the recording.

Proceeds from the album sales will be channeled through World Relief, the relief, development and refugee service arm of the National Association of Evangelicals, which works in partnership with churches in Mozambique.

For information about Operation Angel Wings, contact World Relief, P.O. Box WRC, Wheaton, IL 60189.

IMF monetary policies lead to reduction of religious broadcasting in Africa

GRAND RAPIDS, (REC) — Religious broadcasting in Africa will likely be reduced because of suggestions from the International Monetary Fund (IMF). The IMF has asked African governments to make certain adjustments to make them eligible for further financial aid. The IMF has asked them to privatize some of their government-owned enterprises.

Obed Ochwanyi, director of communications for the National Council of Churches in Kenya, says that many African churches will have to pay for their broadcasts in the future. They will not be able to afford them, Ochwanyi predicted.

In Nigeria, one church must now pay $100,000 for broadcasting that was previously free. In Kenya, churches that used to broadcast between 20 and 24 hours per week now have only 15 minutes, according to Ochwanyi.

Ochwanyi stressed the importance of radio communications in a continent with high illiteracy rates. He is planning a consultation with other groups in early April in Kenya to discuss the use of air-time for religious broadcasting. Fifty representatives from Central African countries are expected to attend.

Save money by using the classifieds!

Christians urged to pray and fast during Earth Summit

RIO DE JANEIRO, Brazil (EP) — The Christian Environmental Alliance is inviting Christians around the world to participate in days of prayer and fasting, June 3 and 7, during the Earth Summit, at which over 100 heads of state and leaders of many international organizations will meet to discuss the environment. The goal of the Earth Summit, which meets June 3-14, is to develop legally-binding international agreements on critical environmental issues. All 160 member nations of the United Nations will send delegations.

A team from the Christian Environmental Alliance will participate in the discussions and also will share their faith with other delegates. Christians are encouraged to pray for the world leaders at the Summit and also for their own relationship to God, the earth and other people.

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Tuesday, June 2, 7:30 P.M.
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Sponsored by the Coalition for Religious Freedom in Education (CRFE)

Church

Marian Van Til, page editor

Catholic archbishop outlines approach to pro-life issues

OTTAWA (CCCB) — The pro-life movement among Catholics must be open to a variety of strategies and it must act in harmony with the bishops, says the president of the Canadian Conference of Catholic Bishops (CCCB).

Archbishop Marcel Gervais (Ottawa) made his remarks during the homily of a mass which he celebrated to conclude an Ottawa conference sponsored by Human Life International (HLI), a pro-life organization centred in the United States. Leaders of HLI, in the past, have sharply criticized the Canadian bishops for not doing enough to oppose abortion.

In his homily Gervais said, "All of us in the church are in agreement on abortion." He described abortion as "an evil which not only is growing in the numbers of unborn children directly affected, but in the number of countries where the unborn are at risk."

'Tragically divisive'

Despite its basic agreement regarding abortion, the pro-life movement has become "tragically divisive and angry," Gervais said. "We suspect one another's motives and we accuse each other of not being true to the cause simply because we sometimes disagree over how we can best accomplish change and instill new awareness."

Gervais used a recent example to make his point. In 1988 Canada's existing abortion legislation was struck down by the courts. The government later introduced new legislation which would have made abortion a criminal offence in some cases, but not in others. The bishops criticized the legislation for not going far enough, and they proposed amendments to it. Some pro-life groups condemned the legislation out of hand and criticized the bishops for their approach. The legislation did not pass and Canada was left with a legislative vacuum regarding abortion.

"Today in Canada, with no abortion law," Gervais said, "the worst fears of the bishops and others in the pro-life movement are being realized. In recent years the number of abortions has increased dramatically, to the point that in 1990 they reached more than 94,000, which represents 23.1 abortions for every 100 live births in this country."

All options must be life-affirming

Given the urgency of the crisis, Gervais told his Human Life International audience, "there may well be need at times for tactics that appear extreme." But he cautioned them against accepting only one strategy as valid.

"My fellow bishops and I accept the possible usefulness of dramatic demonstrations, but in turn ask you to accept and respect our quieter, less confrontational approach," Gervais said, adding that a "variety of strategies will not weaken the pro-life movement."

"If we cannot always agree with the need for different strategies and options, then the least we can do is refrain from attacking the motives and sincerity of those who have opted for other tactics," Gervais said.

"Options chosen by the pro-life movement for educating and convincing either individuals or society must be strategies which lead to life, not death," Gervais said. "When a particular tactic or form of rhetoric is causing hatred, mistrust and meanness of heart, and not furthering love, mutual trust and generosity of spirit, then that tactic needs to be changed and that particular approach modified."

Don't denigrate opponents

The pro-life movement must also endure that its "tactics and rhetoric do not denigrate and dehumanize our opponents," he said. "Even though we vehemently disagree with their anti-life philosophy we must respect them as persons and strive to evaluate and consider as objectively as possible the reasons behind their position."

Archbishop Gervais also reminded the HLI audience that the pro-life movement must address a whole range of life issues. "Our concerns must include life before and after birth, family life, as well as aging and dying, the environment, nutrition, health and education, as well as economic and social justice for all men and women, and certainly all children."

The Human Life International Conference occurred in Ottawa from April 29-May 3. It featured speeches and workshops as well as pro-life demonstrations in Ottawa streets and on Parliament Hill. A group called the Pro-Choice Network organized counter-demonstrations.

→

For a full story on the visit to Chisasibi, Queb., by eight church representatives, see next week's issue.

New Jewish believers celebrate Passover in Ukraine

ODESSA, Ukraine (EP) — Jewish and gentile believers gathered April 17 for what was perhaps the largest messianic celebration ever held in the Ukrainian city of Odessa, according to the Jews for Jesus organization.

Jews for Jesus missionary Avi Snyder conducted a "Christ in the Passover" service for 268 adults and 27 children; 17 Jewish people and seven Gentiles prayed to accept Christ as their Messiah.

"In more than 30 years as a missionary I have never seen anything like this," said 'Moishe Rosen, executive director of Jews for Jesus. "It is very rare that you will see this many Jewish people become believers at the same time. Jewish people come to the Lord very slowly."

The Passover service came six months after Snyder pioneered the missionary work in Odessa. During that time, Friday night meetings at a rented hall steadily grew, with several people becoming believers each week. Many of these new believers have immediately started witnessing to friends and neighbours.

Time of spiritual harvest

Snyder, his wife, Ruth, his three children and associate missionary Elizabeth Terini started the Ukraine Jews for Jesus branch in October, distributing tracts on city streets, in squares and at public events in Odessa, Kiev and Moscow. Snyder, the former Los Angeles branch leader of Jews for Jesus, preaches with a Russian translator. Terini, a native of St. Petersburg, Lithuania, speaks fluent Russian. They write and print their tracts in Odessa.

"Everyone wants to hear about Jesus," said Terini. "They say that for so many years the government told them they couldn't hear, so now they want to hear everything. When the rabbis tell them not to listen, they listen anyway."

"It is probably no exaggeration to say that this is a time of spiritual harvest among the Jewish people in what used to be the Soviet Union," said Snyder.

Church leaders call for environmental hearings and public involvement re: James Bay

CHISASIBI, Quebec (CCC) — A delegation of eight people representing Canadian churches spent five days (May 1-5) with the Cree and Inuit people of Whapmagoostui/Kuutjuaraapik (Great Whale River) and Chisasibi, Quebec.

Representatives of the Canadian Council of Churches (CCC) visited areas which would be affected by a proposed Hydro Quebec project and areas which were flooded by the James Bay I hydro-electric development. The visit is one of a series of visits to Native people in areas of Canada which may be affected by hydro-electric mega-projects.

Following their visit, the church leaders called for "comprehensive environmental hearings and participation by the people of the region in decisions affecting their lands."

They recommended four things:

Comprehensive environmental hearings addressing the complex inter connections between all developments proposed in the James Bay/Hudson Bay bioregion;

Full participation of the Cree and Inuit of James Bay and Hudson Bay in decisions affecting their lands";

"That Canadians maintain and extend their participation in the world struggle to restrain the untrammelled use of energy";

"That there be a moratorium on all development projects in James Bay and Hudson Bay until recommendations 1 and 2 have been fulfilled and there is substantial progress on recommendation 3."

The church leaders who made these recommendations are:

Bruce McLeod, president of the Canadian Council of Churches;

J.C.R. Williams, bishop of the Arctic of the Anglican Church, Iqaluit, NWT;

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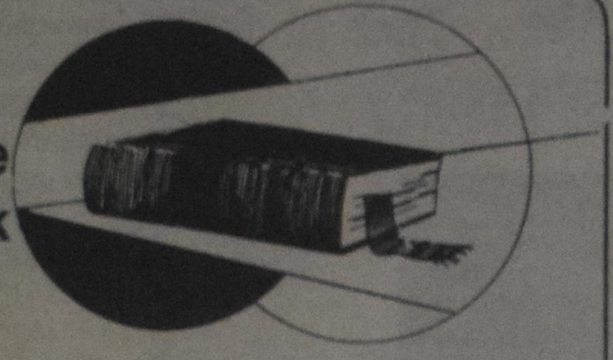
Church

Bible Notebook

Al Wolters



To speak or not to speak

"And every woman who prays or prophesies with her head uncovered dishonours her head..." (I Cor. 11:5)

"As in all the congregations of the saints, women should remain silent in the churches" (I Cor. 14:33-34).

One of the perennial puzzles of biblical interpretation is how these two statements by the Apostle Paul can be reconciled. Needless to say, it is also one of the questions continually debated in the discussions about the ordination of women. Rather than attempt to shed new light on this issue, allow me to quote a passage from Herman Bavinck, the great Reformed theologian who died in 1921. Three years before his death he published a book in Dutch entitled *The Woman in Contemporary Society*, in which he showed himself to be remarkably progressive in his views (he argues that the New Testament knows two ecclesiastical offices in which women serve). In a chapter entitled "Women in Holy Scripture," he addresses the question raised by the two texts we have quoted. The following is a translation of the relevant passage (pages 31-32).

Bavinck on women in the church

"Now it is noteworthy that Paul does not oppose the praying and prophesying of women in the midst of the congregation, provided it was done in a way which honoured the existing relationships in marriage. No doubt the example of prophetesses in the Old Testament was among the reasons which prevented him from doing so. But it seems that a few chapters later, in I Cor. 14:34, and later even more clearly in I Tim. 2:12, Paul takes back this freedom of prophecy. For there he says that women must be silent in the churches, that they are not allowed to speak, and that they may not teach but must be quiet. If they want to know something, they must ask their own husbands at home, because it is not decent for women to speak in church; they must be submissive, as also the law says.

"There have been many attempts to reconcile these two pronouncements of the apostle, but the most plausible is the one which makes a distinction between praying and prophesying on the one hand, and speaking on the other. For in the church of Corinth allowance was still made for extemporaneous utterance [*het vrije woord*], especially in the form of prophecy, glossolalia, interpretation of tongues, and so on, and Paul does not oppose this, but only seeks to regulate it somewhat. Thus he does not disapprove either of the charismatic praying and prophesying of women (that is, praying and prophesying born of the impulse of the Spirit), provided it is not associated with a misguided drive for emancipation.

Resisting the ordinance

"But in I Cor. 14:34 he does declare himself firmly against their speaking, probably meaning questioning, criticizing, and arguing, as this was customary among Greek *hetaeras* [cultured female companions], and in I Tim. 2:12 against their teaching, that is, acting as teacher in the congregation. The fact that Paul here so emphatically enjoins silence on women no doubt indicates that they had abused the opportunity for extemporaneous utterance in Corinth, and that later in Ephesus, when extemporaneous utterance was already a thing of the past, they still resisted this ordinance. For the rest, we must not forget that when the mission church gradually turned into a fully institutionalized church, prophecy and all extraordinary gifts of the Spirit died out, and that extemporaneous utterance was denied not only to women, but to men as well. Only the official minister of the word retained the right to speak and teach in the church."

I do not quote Bavinck's words because I agree with everything he says. For example, I question whether it is true that the gift of prophecy and the other so-called charismatic gifts died out in the apostolic age, as the traditional Reformed view has maintained. But I think Bavinck's words deserve a hearing because of his balanced approach to the givens of Scripture.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Wycliffe shares expertise with ex-Soviets, needs more workers

MOSCOW (REC) — In the former Soviet Union, about half of the people were native Russian speakers. Another quarter spoke a Slavic or other European language. About one-fifth speak some other Central Asian language.

Wycliffe Bible Translators are now assisting ex-Soviet Christians in identifying the languages used and determining where Scripture translation has to be done. About 86 of the 157 languages spoken in the former Soviet Union may need Bible translations. Some of those languages have writing systems and dictionaries while others have never had a written script.

Wycliffe began making contacts for translation in 1988. The organization gradually became aware of local people interested in translation and then met with the newly-formed Bible Society of the Soviet Union in 1990.

Wycliffe officials estimate that they could use 10 additional teams of translators just to take advantage of present opportunities.

School district sues grade seven girl

PLANO, Tex. (EP) — A Texas school district has gone to court to stop a 14-year-old girl from distributing pro-life literature in her school.

The Plano Independent School District filed a complaint against Jamie Tellier and her father on April 28 to enjoin her from distributing pro-life material of "full-colour, photographic images of bloody and dismembered human fetuses."

According to the complaint, Tellier's passing out of literature during non-classroom time upset some students and disrupted some classrooms by causing student discussions on the literature and its subject matter.

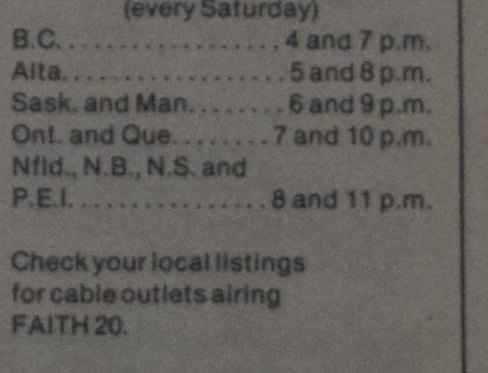
The school first placed Tellier in "in-school suspension" for a number of days and then later in an "alternative school" for problem children. The District sued her because "she intends to distribute these materials regardless of the disciplinary consequences."

"Jamie was confronted by school officials who told her she was disrupting students. But Jamie has said the pictures are the most persuasive in convincing her fellow students that abortion is wrong," said Doug Fletcher, a Rutherford Institute attorney defending Tellier.

The district is alleging that Tellier's conduct risks offending her fellow students, many of whom are "on the threshold of awareness of human sexuality and reproduction."

"We find it troubling that the school district's position is that this material is sexually and age-inappropriate because the students are on the 'threshold of sexual awareness.' But, on the other hand, with regard to the school district's promulgation of the AIDS awareness curriculum, it is alleged that the same students are sexually active and far beyond the 'threshold of sexual awareness,'" said Fletcher.

"I have never heard of a school district suing a child," added Kelly Shackelford, executive director of the Rutherford Institute of Texas. "Plano taxpayers have to be concerned that their tax money is being spent to pay a large law firm to crush the free speech of one of its own students. The truth is often unsettling, but that is no basis for censorship."



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Features

'It's a miracle'

Lammert Slofstra

Once again it is a beautiful summer day. The lake in front of the cottage beams like a mirror. The water looks deep blue, reflecting a cloudless sky. Another wonderful morning with the promise of a wonderful day.

You can't be lazy on a day like this, not even when you are on vacation; not even when you are retired. I must make up a program and see what projects have to be done. Yes, projects. I can't imagine being at the cottage and having no projects. You can't just hang around a bit, ever, can you? I know, it must be my Calvinistic work habits. The barbecue has to be fixed. I promised my Alice I would do that this morning. I also have to go for a swim and shampoo my hair. And yes, I told the children that I would take them fishing today.

They were so eager yesterday. It's so much fun when your grandchildren are enthusiastically looking forward to a boat ride, eager to go fishing with you. We didn't catch much yesterday, a few small perches; and off-and-on a sunfish that fought so hard making us think we had a big bass. That was all. I promised the kids we would go out again today. Sometimes I forget those promises — or I would like to forget them. But those kids will never forget and they already reminded me this morning.

So I go about my projects. I get the barbecue fixed and my hands dirty.

I break through the mirror of the lake and get my hair clean. No, I do not shampoo in Lake Couchiching. We must not contribute even a little bit to pollution. A pail with a few nail holes in the bottom functions perfectly as a shower once the pail is suspended from a nail above your head. Through the suds in my ears I hear Alice call the kids. They are in the main cottage while we spend many summer days in the little guest cottage. We like to be here when some of our children and grandchildren are here too. This time our Jane is here with her four children. Too bad Jack cannot spend as much time at the cottage as he would like. He will come during the weekend. So the children need Grandpa a bit more. Good!

My ears function again and I now clearly hear Alice say, "All you kids, get ready! We're going fishing!" Last night, when I promised the children we would go fishing again this morning, only the oldest ones were with us, their grandma and grandpa. Lisa is only five years old and a bit too small and too restless to sit and wait for hours for fish to bite. Or so we thought. But not so Lisa! There they are in the boat, all four of them: Laura, Karen, Jonathan and Lisa.

Now what? If Lisa comes along, she will be bored in no time. We really should not spoil the fun for the other children. So Alice says, "Lisa, sorry, you can't come."

"But, Grandma," she answers, "you called all the kids to get ready. I want to go fishing too."

"Yes, I know," says Grandma, "but I meant all the kids who went fishing last night. Sorry Lisa," and as she is saying this she picks Lisa up and puts her on the dock. Ah, but Lisa is stubborn and she does not take that lying down. She screams and screams and by now her mom, Jane, is at the dock wondering what's going on. We explain the problem to Jane.

"Yes, but Mom," says Jane, "I heard you call all the kids. You can't do this to Lisa. That is not fair. Lisa even asked you whether she could come too and you never heard her. You simply said that all the children should put their life jackets on."

"Look, Jane" I say, "that's all fine and dandy, but you know what will happen. We want to go fishing and we'll be back here in five minutes because Lisa wants to go home."

"That may be, but I still think you shouldn't do this to Lisa," Jane says.

"Okay, then, says Grandma, still not convinced and by now a bit annoyed, "Lisa, sit down, then, and be quiet."

O my dear, I think, our fishing trip is going to be spoiled and now we have three unhappy people, or four, if I include myself. Lisa is still crying, Alice is irritated and Jane is a bit angry.

Jane is angry enough to act. She grabs Lisa and asserts "If that's how it's going to be, then Lisa is not going at all". And off they go into the cottage.

There we sit in the boat. Who wants to go fishing anymore? Not me, and I say so too. Quite unexpectedly Grandma Alice gets up, climbs out of the boat, onto the dock and disappears into the cottage.

The three children in the boat sit there and look at me. "This is not a very good morning," I say to them. "Now everybody is unhappy. Well, we better make the best of it and I better keep my promise. We better go without Grandma, because I think she won't be coming back either." I try to start the motor. It usually purrs immediately. Not this time. Even the motor is not in a good mood this morning. All of a sudden, there comes Grandma and Lisa again, all reconciled, it seems, a misunderstanding resolved and peace restored.

I'm glad the motor delayed our departure. We all sigh with relief and take off.

The night before we had anchored the boat not too far form the red buoy across from the cottage. I decide to throw out the anchor there again. The kids are ready for this, but I am not, not yet. Everybody needs a piece of worm, everybody needs her and his rod prepared with hook, line and sinker. And everybody counts on Grandpa to get them ready.

Within a minute Laura catches a keeper. You see, most of the perches and bass are too small and sunfish looks nice but is no good to eat so they have to be thrown back. That's what we tell the children and they agree; but once in a while they look at me after they catch another one, wondering whether they can keep it this time.

Well, Laura catches a keeper. And I haven't even got my rod ready. My hands are dirty and slippery because of the worms. I better first wash my hands before I handle my rod. So I bend over, reaching for the lake water. As I do, my rod slips off the edge of the boat and into the water. I frantically try to grab it, but it's already too late. I see it sink before my eyes. Agony, agony! Oh, what a miserable morning. Now I can't even fish.

"You can have my rod," says Alice to console me.

"No," I say, "I was clumsy enough to lose my rod. But can't one of you dive for it?" I am a good swimmer myself, and there are weeds down there. I look at the children expectantly. "You know," I say, "There's $50-worth of fishing rod lying at the bottom." They all look back at me and I know well enough what their looks mean. I shouldn't even have asked.

Now what? Go home and get the spare rod? I can already hear Jane snickering in my mind. I was the one who said we would be back in five minutes because of Lisa and not even five minutes had passed. There must be other ways to get a rod back up from the bottom.

Ah! I have a long boat hook which I usually use when I fail to dock properly. Alas, it is far too short. I even decide to measure it by Laura's line. But I find I need the length of two boat hooks. So I'm stuck.

Ah! Maybe the anchor will help. What if I throw it after the rod and drag it a bit and perhaps hook the rod that way. Time and again I come up with an anchor that carries nothing but weeds. No rod. Fifty dollars gone. My fun gone too and my patience as well.

Finally, we head to shore to pick up the spare rod. Let Jane snicker. She was right after all, and I got my just deserts. We should have gladly welcomed Lisa to begin with. Why were we so stubborn? Sure, we didn't want to run the risk of having to return within five minutes; but what of it if we had had to? Now we were going back anyway. I got punished: I had lost my rod and would have to face a gloating daughter.

I manage to dock the boat quietly and I pick up the spare rod quickly and noiselessly take off again.

Back to the red buoy....

Throw out the anchor again.

Finally start fishing.

Catch no keepers.

Keep fishing for two hours; still no keepers....

Lisa is doing great and never bothers anybody. Then it's time for lunch. We get all the rods in place, hooks secured.

Pull up the anchor.

Pull, Lammert, pull.

Pull up the anchor....

Lots of weeds.

And mud.

And my rod! My rod!

"Hey," I yell, "can you believe this? Look at the anchor! Look at what I caught! How is this possible? I anchored the boat exactly right on top of the sunken rod and I caught it. Can you believe this?"

"It's a miracle," says Laura.

"It's a miracle," say Karen and Jonathan and Lisa in chorus.

We all agree. In my heart I agree that, like all miracles, this one too is undeserved.

What a morning it has been. What a miraculous morning.

The children are right. A miracle has taken place. I can still hardly believe it. I know, we should not immediately call an unexpected event a miracle. Had I not learned and have I not taught as a pastor that a miracle is a supernatural act of God's power for the purpose of revelation and redemption? So I had to tone this down a bit.

"It's a miracle, you are right, I said to the kids, "but I think you will see greater things than these." I don't think they heard me. When we arrived at the dock, they yelled for their mom and told her that a miracle had just happened.

We walked up to the cottage. A happy family. Our morning had turned miraculously happy. Never mind that we had only one keeper.

Lammert Slofstra is a retired Christian Reformed pastor who lives in St. Catharines, Ont., and fishes in Lake Couchiching, Ont.

The Christian community needs to redefine death

Gerald Oosterveen

Photo: *Call Them Canadians*

First it was Karen Ann Quinlan in New Jersey, for years subject of anguished debate throughout the U.S. and Canada about whether she should be allowed to die. More recently Nancy Cruzan was in the news. Revived following a car crash when she was 25, she had been wholly unresponsive for eight years. Her family wanted life support systems stopped so she could die, triggering a storm of objections.

A hospital in Minneapolis asked a court's permission to discontinue life support for 87-year-old Helga Wanglie who was virtually brain-dead. The court ultimately sided with Helga's family who wanted everything continued as long as possible. In Indianapolis a right-to-life group went to court, against the wishes of her family, to force continued tube feeding for SueAnn Lawrance, a 42-year-old woman profoundly brain-damaged since age nine and in a persistent vegetative state for the last four years.

Tragic situations all, but each with its own unique twist that proves no one knows what to do about people who are nearly dead but not dying.

Death in the midst of life

We've read of Dr. Jack Kevorkian who with his suicide machine helped Janet Adkins and Sherry Miller find death — two women who found life too burdensome. The Dutch parliament has decided not to prosecute doctors who actively help their patients find an early release from terminal or painful disease. In Florida, Roswell Gilbert shot to death his wife of 51 years when she screamed for him to end her suffering. And in Chicago Rudy Linares held a gun on hospital staff while he disconnected his nearly brain-dead son from life-support systems.

We'd rather read stories about happy people and events: of weddings, graduations, discoveries and spectacular achievements. But we can't avoid those tales that confront us with death in the midst of life. We are left troubled and confused over these dilemmas that confront us.

Because we believe all life is a sacred gift something in us wants to prosecute those who help someone die. But after hearing the whole story, juries can rarely be persuaded to convict. Their caution seems to reflect a growing consensus that what's being done by the Kevorkians, the Gilberts and the Linareses is deeply tragic but perhaps not wholly wrong.

Few secrets today

Decisions about life and death used to be made for us a generation or so ago. When people were ill their families could do little more than wait and pray. Machines to support life were non-existent, drugs few, and surgical procedures primitive and limited when judged by current standards. Doctors treated on the basis of symptoms that could represent a host of causes. When death came irresistibly and swift, often the only choice for patients and families was whether to accept with faith or fatalism.

Today, by contrast, everything seems possible. Against X-rays, CAT scanners and Magnetic Resonance Imaging the body holds few secrets. With drugs to combat almost any disease, more and more medical enemies have gone the way of the dinosaurs. With life-support systems we can continue body functions while the heart is temporarily stopped for repairs. In the past a stopped heart meant death; now it merely represents a long morning of anxious waiting until word comes that surgery was successful and the patient on the way to health.

Working with long probes that crawl through tiny arteries, and with lasers, virtually no part of the body is beyond a surgeon's reach. Surgery is done even on babies still in their mother's womb. We have begun to think that death can be held at bay almost indefinitely.

The ultimate optimism is held by proponents of cryonics, "the practice of freezing a dead diseased human being in hopes of bringing him [or her] back to life at some future time when a cure for his [or her] disease has been developed," to use *Webster's* words.

Defining the edge of life

Despite these modern medical miracles and a longer than ever life span, it is nevertheless still appointed for women and men to die. *When* death comes, however, is increasingly debatable. The definition of death commonly agreed on says: *An individual who has sustained either (1) irreversible cessation of circulatory or respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain stem, is dead.*

A doctor doesn't have to guess about any of this since machines can determine what functions are left. When pulse and breathing have stopped and the brain shows no activity, the person is obviously dead, unable ever again to think or make voluntary choices, even if life support systems continue to circulate blood and oxygen through the body.

But what of people like Nancy Cruzan, SueAnn Lawrance or Helga Wanglie, where brain function has not entirely stopped but is so impaired that they are unlikely to regain the ability to think and speak? If we artificially support patients who are in a persistent vegetative state, how long should this continue? Months? Years? Must doctors, meanwhile, spare no expense, but use everything at their disposal — pacemakers, respirators, tube feeding, dialysis if the kidneys fail, antibiotics — as long as a trickle of activity continues?

Question of stewardship

As we fine-tune our skills should we build facilities (that I want to call *vegetariums*) where we maintain these non-dead bodies? Who shall pay for all this — the patient's estate, the family, insurance companies, society, the church? It makes little difference whether an

Continued on page 12 ...

Feature

Are we supporting life or delaying death?

... continued from page 11.

impersonal provincial government agency foots the bill or whether the family does — though it may bankrupt the family, as it frequently does in the U.S. But is it good stewardship to spend vast sums to gain for dying patients a little time of dubious quality? And is it kind or morally right to keep dying people from dying?

It won't do anymore to say that we may not play God, or that as long as the doctor's definition of death has not yet been met we must actively support the comatose person because anything short of that would be murder. We must decide whether we are supporting life or temporarily delaying death. More importantly, it is past time that Christians consider thoughtfully whether the doctor's definition of death — the complete absence of all brain function — is clear enough to govern our choices.

A personal interest

At this point I admit to a two-fold bias. Twenty-five years ago I was suddenly and painfully thrust into this life-support arena when doctors asked how aggressively we wanted to treat the cancer discovered in our young son. They offered no hope; it was simply a question of making him comfortable or subjecting him to uncertain experimental treatment. We chose comfort over chance, a choice I still judge correct, and he died at age nine. (I told his story in the March 12, 1982, *Calvinist Contact*.)

Today, as a chaplain, I frequently deal with families of comatose patients who must decide what to do about life-support systems. Increasingly, at the bedside of these patients, I wonder if the joke isn't on us, and if we aren't trying to sustain an empty shell while the person whose it was has long since returned to the Creator.

Our choices would be so much easier if the Bible gave a clear definition of death. But in Bible times, too, someone was considered dead only when a knowledgable person said so. Today the definition keeps changing but we still trust the decision of a knowledgable person, the doctor. Legally that is appropriate, but it doesn't help us in that agonizing twilight zone where a person is neither wholly dead nor truly alive and we must make a decision about life-support systems.

The end of relationship

It is time for the Christian community to see death in a broader context than mere biological or brain death. Psalm 139 says we are "fearfully and wonderfully made." God created our "inmost being" as well as our "frame." A human being is more than the total of his or her functions, more than heartbeat and breathing and brain flow combined.

Life is relationships with God and human beings.

The *Westminster Catechism* says, "Man's chief and highest end is to glorify God, and fully to enjoy him forever." The Apostle Paul said, "My desire is to depart and be with Christ, for that is far better" (Phil. 1: 23 RSV).

The question today confronting every thoughtful believer is whether it is right to deny permanently brain-damaged, comatose persons the opportunity to enjoy God in heaven when he or she can no longer glorify God here. As the evidence mounts that a loved one will never again have a meaningful relationship with another human being on earth, is that person not dead?

Learning to let go

When my son was mere days from dying we read the description of heaven in Rev. 21 and 22. It hints at such beauty, joy and happiness that my little son exclaimed, "Dad, it will be so beautiful there. I can hardly wait to see it." Have we, as committed Christians, the right to bring to the bedside every possible machine, drug or procedure that cannot change the ultimate outcome but only serve to prolong the dying process?

When all is said and done, in this age of life-support systems and tube feeding and brain flow tests, it comes down to this: do we love our loved ones enough to let them go, and do we trust God enough to let our loved ones enter into his presence? Or does our frantic, fruitless life-support activity affirm Satan's claim, after all, when he said in Job 2: 4, "All that a man has he will give for his life" — or that of a loved one, even if the life remaining is hardly life?

Gerald Oosterveen is a full-time hospital chaplain and part-time pastor living in Hickory Hills, Ill.

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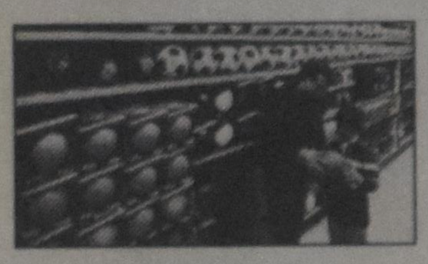

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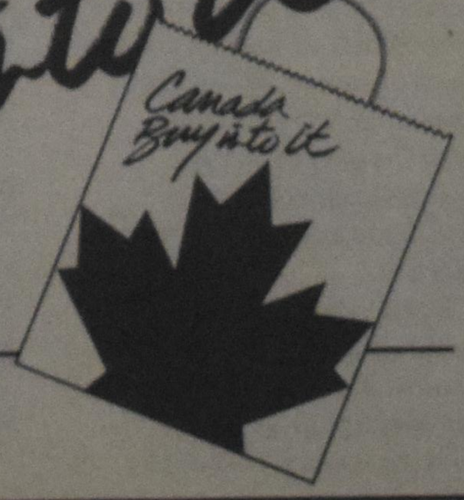

Canada

'Heroes of the faith' depicted at Calvin College

Marian Van Til

GRAND RAPIDS, Mich. — If you've ever strolled across a college or university campus and noticed buildings named after people, have you ever wondered just who those illustrious people were, and why (they presumably being long-dead) they deserved to have buildings named in their honour?

Well, students and visitors to one college at least — Calvin College in Grand Rapids, Mich. — need wonder no more about the names on *their* campus. One of Calvin's art professors is providing an eye-catching answer to questions such as: Why is my dorm named "Heyns" or "Schultze" or "Rooks"?

Photo: John Corriveau

Calvin College art professor Chris Stoffel Overvoorde, surrounded by paintings in his "Heroes of the Faith" series, puts the finishing touches on the Mina Kalsbeek collage.

Chris Stoffel Overvoorde was commissioned by vice-president of student affairs Jeannette Bult de Jong to do a series of paintings about the 15 "heroes of the faith, the college and the church" after whom the college's undergraduate dormitories are named (see box). The 3 x 4 foot paintings, each of which is really a collage, will be placed in the lobbies of those residence halls after a public exhibition and two receptions this summer. The exhibit will run in Calvin's Spoelhof Center Art Gallery from June 16 to July 30. The June 16 opening and its accompanying reception, at which the artist will be present, have been timed so that CRC synod delegates may attend (synod meets June 9-19).

Overvoorde told Mike Van Denend of the college's alumni newsletter, the *Connection*, "From the start I always believed that simply naming a building after someone is not enough. The story behind the name must be told."

"These people were all visionaries, reaching far beyond their cultural upbringing," asserts Overvoorde. "The paintings celebrate the unique qualities and contributions of each individual." The fact that Overvoorde chose to set the portrait of each person in the midst of a collage is important to the message and effect of each painting. "The paintings are meant to draw you into their lives," he explains. "You ask questions about these persons. You wonder, 'What's the importance of the telegram or insignia or city?' I think the collage format causes one to look longer at the painting than if it were just a portrait."

Overvoorde sums up the project saying, "At Calvin we challenge our students to be Christ's servants, whatever their occupation. The men and women in the residence hall paintings are tremendous role models. Our students can learn from and be inspired by these heroes of the faith."

small talk

Alice Los

A living church moves forward

Alice Los

I grew up in a small town across the ocean. Spiritually I was raised and nurtured in one of the bigger churches there. There was a predictable routine of weekly catechism classes, home visits, meetings and two well-attended Sunday services. The church boasted an excellent preacher and a gifted organist. There were stained-glass windows that would filter the sunlight just before the late afternoon service when the organ music would create a pensive mood.

A few latecomers would noiselessly slip into their accustomed places and then two doors, one on each side of the platform, opened to let the elders in on the left, the deacons on the right. The officebearers would be dressed in formal black suits and they would head for their special, separate pews.

The order of worship was always the same; nevertheless it was always good to be there. Most of the 150 Psalms and 29 hymns were well-known and the singing was rich and comforting. The sermons were instructive and inspiring and very much Christ-centred. The prayers were pastoral. If I sound uncritical it's because I am.

The memories I have of my home church are good, if perhaps somewhat coloured by time. That's probably why I prefer not to recall young couples who were expected to confess the sin of their premarital sex before the congregation or of congregational meetings at which women were welcome to be seen but not heard.

A new era

It was a difficult era and much has changed. I think I have adapted well enough, even with a measure of excitement and enthusiasm, to a gradually changing ecclesiastical scene on this side of the ocean. And I know that the church of my youth does not exist anymore, anywhere.

Perhaps that's not all bad. A living church moves forward. And I'm not beyond some toe tapping when the drummer in our church joins the pianist to add some rhythm to the music (would though that the Psalms were more favored than they are). I accept clapping or raised hands as an expression of sacred sentiment, and a time of "share and prayer" can be very meaningful. Most of all, any sermon that leads me and the congregation to Christ and him crucified joyfully confirms the continued presence of the Spirit in the church of today.

Artistic people may enrich the experience of worship when they hang their banners in the sanctuary; and hey, it's fun to have your own mail slot in the lobby!

I must not forget Friendship groups, Coffee Break and Men's Life. Yes, there's much to cherish in my church and I now know it. And yet, I may suddenly yearn for a Sunday of some 40 years ago. That's symptomatic of my age, I suppose, and I don't apologize for it. I only revisit in spirit and marvel at its profound and simple beauty.

Alice Los lives in Inkerman, Ont.

Fifteen 'heroes of the faith' celebrated by Calvin College:

Henry Beets (1869-1947): *an editor of* The Banner; *stated clerk of the Christian Reformed Church for 40 years.*

B.J. Bennink (1864-1947): *teacher, author, administrator zealous for Christian education.*

Geert Boer (1832-1904): *first full-time professor at Calvin.*

Jacob and Christina Bolt (1875-1967) (1876-1959): *worked 50 years as missionaries to Native Americans in New Mexico.*

Peter Eldersveld (1911-1965): *first radio minister of the "Back to God Hour."*

Garrett Heyns (1891-1969): *his "cause" was prisons; a leader in correctional training and a prison administrator.*

Lee Huizenga (1881-1945): *well-known missionary to China and to Native Americans.*

Mina Kalsbeek (1894-1954): *one of the first CRC missionaries to China.*

Jacob Noordewier (1839-1938): *dedicated to promoting and raising funds for Calvin College in the 1890s; served the CRC and college for 45 years.*

Albertus Rooks (1869-1958): *long-time dean and classics professor at Calvin.*

Henry Schultze (1893-1959): *first a professor, then a president of Calvin College.*

Johanna Timmer (1901-1978): *a scholar instrumental in starting Reformed Bible College; Calvin's first dean of women.*

Idzerd Van Dellen (1871-1965): *helped establish Bethesda Christian Hospital in Denver; pastor and author.*

Douwe Vander Werp (1811-1875): *pastor, editor, one of Calvin's first professors.*

Johanna Veenstra (1894-1933): *pioneer woman missionary to Nigeria who devoted her life to Nigerians of the Hausa tribe, mastering their language.*

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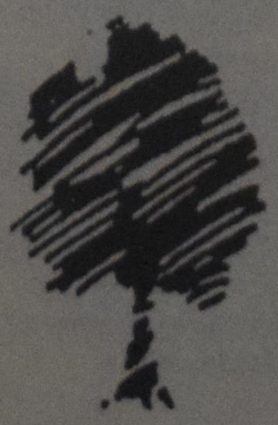

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Books

Friends of God

Wayne Brouwer

City planning

Wayne Brouwer

"Jerusalem is built like a city that is closely compacted together" (Psalm 122: 3).

The latest issue of *Saturday Night* magazine carried an interesting story about the layout of major cities in our world. Some spread and sprawl, some creep and crawl, and some rise ever higher to the skies.

Great cities of the world

"What makes a city great?" the author asked. It seems, he thought, to have much to do with planning. Paris is great, he said, because it has a heart. The cathedral of Notre Dame stands gracefully proud on the Ile Saint-Louis, beckoning the rest of the city to gather round her like a brood hen.

Washington, D.C., is great, too. Here the French engineer Pierre-Charles L'Enfant designed a city that would capture the vibrancy of the young United States of America. Not the church, but the halls of government would take centre stage, with all the rest of the city radiating outward from "The Mall." L'Enfant's vision was enormous for the time, but it helped to create the myth that would become the nation.

An 'also-ran'?

So, too, Jerusalem. The little city conquered by David early in his kingly career was barely more than a hillside village that happened to have great defences. David saw its potential, somehow, and claimed it for his royal seat.

Here's where David did a surprising thing, though. Whereas other kings would immediately plant their palaces at the topmost heights of the city ("King on the Mountain," you know), David reserved that spot for another building: the temple of God in Jerusalem.

Of course, it was left to Solomon to actually build the temple. When he finally dedicated it after seven years of meticulous construction, it became the purpose for Jerusalem's existence: it was the palace of the true king of Israel, the God of heaven and earth!

So when the pilgrims of ancient Israel wended their ways toward Jerusalem, they couldn't wait to see this great city with "heart."

The earthly city with the heavenly heart

In 1891, Scottish Professor George Adam Smith travelled to Palestine to experience that too. Frankly, he was disappointed. Somehow Jerusalem didn't match up to all the promotional hype or tourist tripe. Until he read his Bible again. Then, this is what he wrote:

[Judea] has no harbours, no river, no trunk-road, no convenient market for the nations on either side. In their commerce with each other these pass by Judea.... Gaza has outdone Hebron as the port of the desert. Jerusalem is no match for Shechem in fertility or convenience of site. The whole plateau stands aloof, waterless, on the road to nowhere. There are none of the natural conditions of a great city.

And yet it was here that she arose who, more than Athens and more than Rome, taught the nations civic justice, and gave her name to the ideal city men are ever striving to build on earth, to the City of God that shall one day descend from heaven — the New Jerusalem. For her builder was not Nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God. (The Historical Geography of the Holy Land).

With heart like that, how could Jerusalem's city planning fail!

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

American Christians invited to the Kremlin

Praying with the KGB: A Startling Report from a Shattered Empire, by Philip Yancey. Portland, Oregon: Multnomah Press, 1992. ISBN 0-88070-511-6. Softcover, 106 pp. Reviewed by Robert VanderVennen.

It was unthinkable even a year or two ago that evangelical Christians would be invited to the inner Soviet precincts to build links to develop "the moral values of Christianity" in the former Soviet Union.

But it happened in November 1991. A mixed group of 19 Christians met and prayed with the then-leader of the land, Mikhail Gorbachev, and with top leaders of the KGB, *Pravda*, the Supreme Soviet and the Academy of Social Sciences. Wherever they went, "Government officials and private citizens alike affirmed that the true crisis in their nation was moral and spiritual," says Yancey.

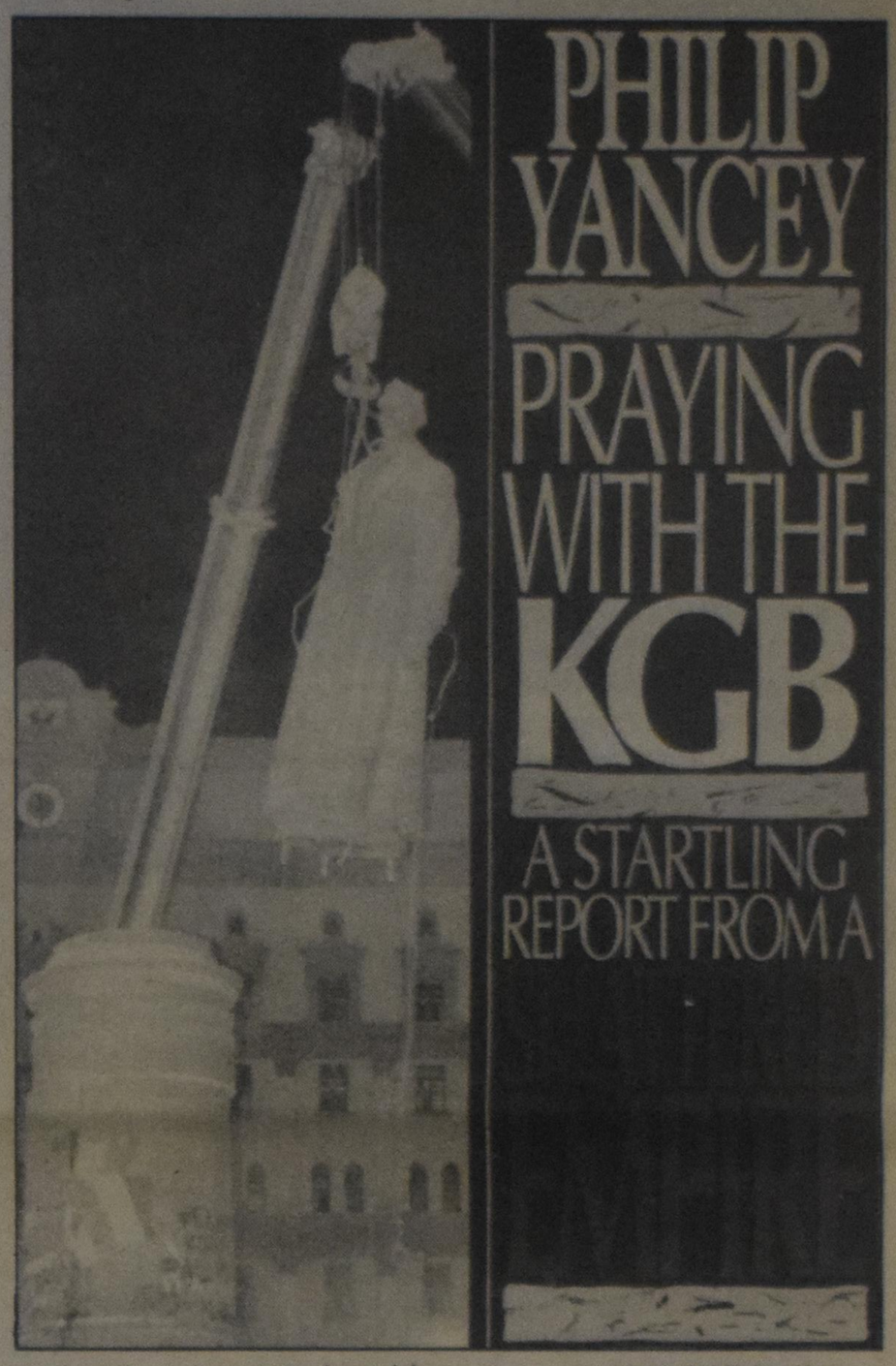
The group making up what was called "Project Christian Bridge" included Dr. Joel Nederhood of the Back To God Hour, Dr. John Bernbaum of the Christian College Coalition, and journalist Yancey who wrote this account.

It started when Konstantin Lubenchenko, later elected chairperson of the Supreme Soviet, visited Washington and was introduced to Russian emigre Mikhail Morgulis, Russian-language broadcaster for the Back To God Hour. The request for the consultation visit, signed by four high officials, resulted.

"It would be hard to overstate the chaos we found in the Soviet Union," says Yancey. "A sense of crisis pervaded everything." The Soviets wanted to use Christian organizations in the U.S. in a desperate attempt to stave off societal collapse.

Astonishing openness

Imagine being at the KGB headquarters, in the building housing the notorious



Lubyanka prison, meeting with the vice-president of the KGB. He said, "Political questions cannot be decided until there is sincere *repentance*, a return to faith by the people. That is the cross I must bear." Morgulis led in prayer right there.

They met with Gorbachev for 40 minutes and prayed with him. They met with the Journalists' Club of Moscow, jaded writers who did not challenge their Christianity but floored the Christians by saying, "We thank you deeply for coming to our country and holding before us morality, hope and faith."

They met with faculty of the Academy of Social Scientists, the pre-eminent finishing school for Marxist-Leninist leaders. A professor said, "We need not have God to have morality ...; Marxism has not failed!" Kent Hill presented a model of Christian evangelism by listening and respecting their beliefs, speaking Russian with them and offering to discuss further with them when he moves to Moscow soon.

At the Grand Kremlin Palace the visitors spotted a book stall featuring the film *Jesus* and copies of the Bible in Russian. Would the U.S. Congress permit the sale of Christian books on its premises or make a special effort to consult with Christian leaders? Yancey concludes by saying, "God goes where he is wanted.... Never in my life have I been among people with a more ravenous appetite for God."

Part of temple foundation found in Jerusalem

Marian Van Til

JERUSALEM — Archaeologist Dan Bahat has announced that he and his crew recently discovered five huge

Photo: Israel Government

Under Jerusalem's Western Wall.

stones which were part of the foundation of the temple of Jesus' time. The stones were found under Jerusalem's Western Wall. The largest is 55 feet long, 11 feet high and 14 feet wide; it weighs 570 tons.

Bahat believes the temple foundation stones were part of a clever construction plan which was designed to prevent earthquake damage to the temple, which stood on a small mountain (the "Temple Mount").

Bahat says his find is the "bronze medalist in this Olympic game of big stones" — a few other even larger ancient stones have been discovered previously. They are from the pharoah's Egypt and from the temple of Jupiter in Lebanon.

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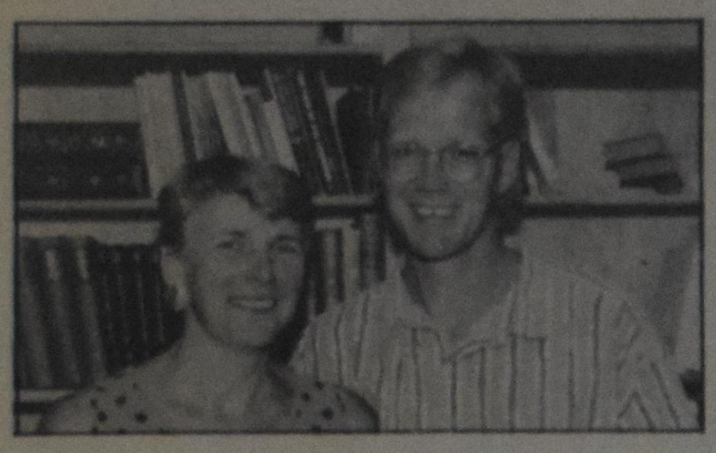

Peter and Marja are IN

Dear P & M:

I was a member of a certain denomination for a long time. Through remarriage I have become a member of the Christian Reformed Church again. I was struck by a recent column about Sunday observance (Feb. 21, 1992) and will readily admit that I see nothing wrong with going to a restaurant on Sunday. But I am curious about something else: the habit that members of the CRC have of praying both before and after a meal. I was brought up that way too in Holland but I have never seen any sense in it. Usually the same words are spoken both times. Is this something that is typically Dutch?

As you reflect on this question will you also comment on the fact that some families do this only when their parents are over. How can this be a good example for their children? Why not tell the visiting grandparents that they've decided to do it differently? Are adult children so afraid to be criticized by their parents? Is that guilt? Has their upbringing been too strict?

I have some further questions on another matter. Why are the parents so afraid when their children or grandchildren go to a different church? Are we not all going to the same heaven? When I still belonged to another denomination, Christian Reformed people told me that that church was "ook wel goed" ("also good"), implying that it was not as good as the CRC. To tell you the truth I do not feel at home in the CRC and often wish that I were back in my own church. Still, I respect my husband's wishes to remain here and I appreciate his willingness to visit my home church from time to time.

God bless you in your work. Love to you! Sign me "An Outsider."

Dear Family Member:

For many families, the evening meal is the only occasion when everyone sits down together, so something devotional is appropriate. The tradition of an opening prayer and a closing prayer with Scripture reading may have come out of the felt need for beginning and ending this family time.

Fortunately, none of this is cast in stone. The Scriptures only describe the practice of asking God's blessing for our food. When Jesus fed the 5,000, for example, he "took the loaves, gave thanks, and distributed to those who were seated."

We personally value the way the Reformed tradition has linked family devotions with the meal. But neither guilt nor fear should prevent anyone from making the necessary changes so that this good habit remains fresh and meaningful. If some healthy changes have been made, adult children should never put on a phony front to avoid hurting their parents. The Lord prefers honesty to hyprocrisy. The grandparents and the kids prefer it, too!

You spoke of younger people making some changes in this area. But we know some retired folks who hesitantly told their children that they now only *opened* with Scripture reading and prayer. Because they ate breakfast, lunch and supper together every day they found it hard to pray meaningfully before *and* after every meal.

Is this tradition typically Dutch? Apparently not. A friend who grew up in the Salvation Army told us that she grew up with this very same practice. An evangelical friend mentioned that her community advocated prayer even for a piece of pie at a restaurant! On the other hand, another friend whose background is Presbyterian had never experienced this tradition of opening and closing devotions at a meal until he met his Christian Reformed marriage partner.

Now to your next concerns. Your loyalty to your previous church is to be commended. All of us would and should feel somewhat defensive if someone were to suggest that the church we were a member of for a long time is not quite as good as the church to which we now belong. We feel badly, however, that you still consider yourself to be an outsider.

Since you are now a member of the Christian Reformed Church, why not work at ways to develop a sense of belonging? Embracing your husband's denomination is not disloyalty to your previous church. After all, as you yourself wrote, all of us belong to the same family of God. You probably can't change some of the things that strike you as typically CRC. But you *can* change your way of looking at your church. Begin by dropping the label of "outsider" and see the CRC as your church, too, not just your husband's.

It's hard to move on to something new or to return to something old. But the Lord has led and placed you in this particular place. We encourage you to "bloom where you are planted" with the gifts and the unique approach that you have to Sunday observance, family devotions, etc.

You also asked why parents are afraid to see their children or grandchildren transfer to a different denomination. That fear has to do with loss of common ground and a sense that part of one's religious upbringing is rejected. Your own sense of loss because of loyalty to your former church will help you relate to those feelings. In the end, however, all of us may be thankful when our children love and worship the Lord, wherever that may be.

Thanks for your blessing on our work. Love to you, too!

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Nationwide program promotes bicycle safety

Marian Van Til

TORONTO — A bicycle safety program emphasizing the wearing of helmets, and developed by the Ontario Medical Association (OMA) in 1989, is the model for a nationwide program being launched this spring.

The various provincial medical associations are working with the Canadian Medical Association to get the word out to Canada's eight million bicyclists that wearing safety helmets while biking prevents many head injuries and saves many lives each year.

Helmet discounts

As part of the safety program table-top displays are being sent to all family physicians, pediatricians and emergency room doctors in the country. Included in the display are coupons offering bicycle safety helmets at discounted prices: $19.95 for a child's helmet, $21.95 for a youth's and $23.95 for adult helmets.

"Safety helmets have been shown to reduce the occurrence and severity of head injuries," says Dr. Rocco Gerace, chairperson of the OMA's accidental injuries committee. Seventy-five per cent of bicycle-related deaths involve head injuries, Gerace says. And U.S. studies show that a helmet reduces the risk of head injury by as much as 85 per cent.

Only two to three per cent of the 93 per cent of Canadian children who ride bikes wear a helmet, says the OMA. And most children who have been injured have received no specific safety instruction about cycling, says the Ontario Head Injury Association. The nationwide safety program wants to greatly improve those statistics.

A good helmet

The Canadian Standards Association says a good bicycle helmet should:

* cover the top of the forehead, not too far forward or back;
* have a chin strap that fits snugly against the chin;
* have ear straps that meet just below the ear to keep the helmet from sliding backwards;
* have a brim that touches your head all around the edge;
* NOT be worn for any other sport.

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That others might be saved

BUCHAREST (REA) — During communist times Romanian Christians looked upon their faith as a great treasure, but a treasure they wanted to share with others. The story was told by Paul Negret, president of Romania's Evangelical Alliance, that there were people in his church who never once in 15 years took a seat during a Sunday service. They did not want to take a seat away from others who might come to hear the gospel.

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Note: All rates shown above are GST inclusive.

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a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

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Thanks

VAN HERK:

We would like to thank all our friends for visits, gifts, cards and flowers. A special "thank you" to our children and grandchildren who worked so hard to make our 40th wedding anniversary such a "special day". But above all we thank our heavenly Father who blessed us in so many ways.
Bill and Audrey Van Herk

PIETERS:

Thankful to the Lord for all his blessings and to our family and friends for making our 40th anniversay day so special with their presence, cards, phone calls, flowers, plants and presents. A day to remember!
Herman and Ann Pieters

Marriages

GRITTER-DYKSTRA:

Our hearts rejoice in the Lord as we may celebrate the joining in marriage of two special people

MICHELLE GRITTER
and
TIMOTHY DYKSTRA

on Saturday, June 6, 1992. Ceremony and celebrations on the Chr. Ref. Conference Grounds near Grand Haven, Michigan. The thankful parents: Jenny and Evert Gritter, Cobourg, Ont., and Marty and Ray Dykstra, Grand Rapids, Mich.
Future address: 298 Bristle, Portland, MI 48875 USA

Marriages

FEDDEMA-LINNELL:

With praise to God, Mr. and Mrs. Jack and Ann Feddema and Mr. and Mrs. Cameron and Jenny Linnell announce the forthcoming marriage of their children

CATHERINE ELAINE FEDDEMA
and
GRANT HOWARD LINNELL

They will begin their new life together in Christian marriage, the Lord willing, on Saturday, June 6, 1992, at 3:30 p.m., at the Westmount Chr. Ref. Church, Strathroy, Ont. Rev. Jack VandeHoef officiating.
Cathy and Grant's address will be: 175 Connaught St., Apt. 210, London, ON N5Y 3A5

Births

GROENEWOLD:

"Great are the works of the Lord; they are pondered by all who delight in them" (Ps. 111:2).
With thanksgiving to God and joy in our hearts, we announce the birth of our fourth child, a son,

TYLER JUSTIN

born March 30, 1992, weighing 9 lbs. 11 oz. Jevon, Karena and Janeen happily welcome their little brother after an extra long, 10-day wait. Tyler is the 28th grandchild for Evert and Klaziena Wassink of Forest, Ont., and the 10th grandchild for Frank and Alice Groenewold of Escondido, Calif.
Albert and Margaret Groenewold, R.R.#4, Woodstock, ON Canada N4S 7V8

Anniversaries

1932 June 20 1992

With praise and thanksgiving to God, we are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and GRETA STEENHUIS
(nee Ten Have)

Jerry & Genny Steenhuis — Georgetown, Ont.
Alice Steenhuis — Bramalea, Ont.
Fred & Theresa Woudstra — Georgetown, Ont.
Ed & Jennie Steenhuis — Caledonia, Ont.
Larry Steenhuis — Bramalea, Ont.
eight grandchildren and six great-grandchildren
Home address: 7900 McLaughlin Rd., S., Trinity Tower, #314, Brampton, ON L6V 3N2

1942 June 12 1992

With joyful hearts, we give praise and thanksgiving to the Lord, as we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JUSTUS and CORNELIA KRAAK
(nee Boersma)

We pray for the Lord's continued faithfulness, as he has shown to you through many times of illness over the years.
Vicky & Wim Vryburg — Sarnia, Ont.
Michelle, Kelly & Jesse, Krista
Jane Hodgson — Sarnia, Ont.
Chris, Cheryl
Hilda & George Douma — Chatham, Ont.
Kevin, Justin, Jeremy, Nathan
Ken Kraak — Sarnia, Ont.
Mary Ann & Bryan Plug — Newmarket, Ont.
Danielle, Emily, Trevor
An open house will be held in their honour on Saturday, June 13, 1992, from 2-4:30 p.m., at the First Chr. Ref. Church in Sarnia, at the corner of Exmouth and Murphy Rds.
Home address is 1270 Pontiac Crt., Apt. 602, Sarnia, ON N7S 4Y8

Anniversaries

Congratulations to Dirk and Minke Adema (nee Bakker) who will celebrate their 50th wedding anniversary, D.V., on June 18, 1992.

Medemblik Smithers
1942 June 18 1992

With gratefulness to our Lord, we announce the 50th wedding anniversary of our parents and grandparents

DIRK and MINKE ADEMA
(nee Bakker)

May God continue to bless you Mom and Dad (Oma and Opa) and keep you in his care!
Congratulations!
Andy & Judi Adema — Smithers, B.C.
Joshua, Jennifer, Rachelle
Webb & Meta Westerhof — Terrace, B.C.
Monica, Marten, Edward, Andrew
Ed & Gerda Adema — Smithers, B.C.
Christina, David, Jeffrey, Carolyn, Brenda
Dick & Marian Adema — Smithers, B.C.
Stephanie, Aaron, Robyn
Don & Betty Adema — Kansas, USA
Nichole, Ian, Lawrence
Tim & Annette Breedveld — Surrey, B.C.
Danielle, Lisa, Kevin
Ken & Dorothy VandeVelde — Ladner, B.C.
Robert, Michelle
Home address: Box 2914, Smithers, BC V0J 2N0

Port Credit Norval
1952 June 7 1992

We rejoice with our parents and grandparents,

FRANK and HENDRIKA VANOFWEGEN

on the occasion of their 40th wedding anniversary.
May God continue to guide you in the days he gives to you, and cause you to be a blessing to all you know.
Jean & Andy deBeer — Saskatoon, Sask.
Jeremy, Chris, Amy
James — Brampton, Ont.
Roy & Sally — Norval, Ont.
Kristy, Jeffery, Andrew
Steve & Jessica — Orangeville, Ont.
Stephanie
Cindy — Orillia, Ont.
An open house will be held at our parents' home on June 6, 1992, from 3:30-5:00 p.m.
Home address: 538 Guelph St., Norval, ON L0P 1K0

Anniversaries

Ruinerwold Beamsville
1952 May 29 1992

"Commit your way to the Lord; trust in him, and he will act" (Ps. 37:5).
With thankfulness to God, we celebrate the 40th wedding anniversary of our parents and grandparents,

LUBBERT and ALICE STEENBERGEN
(nee Karsten)

Love and congratulations from:
Bill & Henriette Steenbergen — Cambridge, Ont.
Alicia, Maureen, Nathan
Peter Steenbergen — Drayton, Ont.
Karen, Donald, Lisa, Ken
Henry & Bernice Steenbergen — Brighton, Ont.
Melinda, Daniel, Joshua, Benjamin
Fanny & Nick Geleynse — Clinton, Ont.
Jessica, Steven, Ryan, Bradley, Allison
Margaret & Jesse Terpstra — Strathroy, Ont.
Tyler, Lauren, Mitchell
Alina & Ralph Wigboldus — Kitchener, Ont.
Eric, Amy, Megan
Hilma Steenbergen — Drayton, Ont.
Home address: 4093 Hixon St., Beamsville, ON L0R 1B7

Obituaries

Nieuwlande, Thunder Bay,
the Neth. Ont.
May 3, 1921 May 2, 1992

"The Lord is my shepherd" (Ps. 23:1).
The Lord welcomed home our dear husband, father and grandfather,

RALPH MULLER

in his 70th year.
Sadly missed by his wife Klaasje (nee Snippe).
His children:
Peter & Judie Muller
Walter & Regine Muller
Dina Robinson
Carl & Sylvie Muller
11 grandchildren and two great-grandchildren
Lovingly remembered by his three sisters, three brothers and their wives.
The funeral service was held on May 5, 1992, at First Chr. Ref. Church, Thunder Bay, Ont. Rev. G. Haagsma officiating.

Obituaries

June 18, 1911 May 5, 1992

On May 5, 1992,

JOHANNA BOONSTRA
(nee Vermaat)

of Delta, B.C., passed away peacefully to be with her Lord.
She was predeceased by her husband Roelof on June 3, 1972.
Loving mother of:
Anne & George De Haan — Delta, B.C.
Diane & Roy Johnson — Walnut Creek, Calif.
Jerry & Anne Boonstra — Edmonton, Alta.
Rita & Jake Van Doorn — Delta, B.C.
Ralph & Rose Boonstra — Edmonton, Alta.
Dear oma of 13 grandchildren and 11 great-grandchildren.
Psalm 103
A graveside service was held on May 11, 1992, at the Boundary Bay Cemetery, followed by a Memorial Service in the Ladner Chr. Ref. Church with Rev. James Berry officiating.
Correspondence address: Anne De Haan, 5040 Linden Dr., Delta, BC V4K 3A3

Nyehorn, Fr. Picton, Ont.
Dec. 18, 1925 May 11, 1992

"But let all who take refuge in thee rejoice, let them ever sing for joy; and do thou defend them, that those who love thy name may exult in thee" (Ps. 5:11).
On May 11, 1992, the Lord suddenly called home our loving husband, father, grandfather and great-grandfather,

HENRY HOEKSTRA

at the age of 66 years.
Left to mourn his absence is his wife of 42 years, Ruth (nee DeVries).
His children and grandchildren:
Derrick & Sharon Hoekstra — Picton
Henry, Elizabeth, Diane, Laurie (Melissa, Ashley), Sarah, Jody
Sylvia & Gerrit Kempers — Picton
Valerie, Kevin, Daniel, Melanie
Jane & Larry Simpson — Belleville
Jennifer, Jamie, Erin, Tim
Audrey & Ron Longwell — Demorestville
Brian, Kim, Teresa
Annette & Art Snoek — Grafton
Glen, Rodney, Jackie, Ben, Katie
Carolyn Hoekstra — Grafton
Douglas & Sandra Hoekstra — Grafton
Danielle, Adam
David & Wilhelmina Hoekstra — Wellington
Jeremy, Christine, Lisa
Bruce & Nancy Hoekstra — Picton
Brandon
and four brothers and one sister in the Netherlands.
The funeral service was held in the Bethany Chr. Ref. Church, Bloomfield, on May 14, 1992, with Rev. Herman Salomons officiating. Interment was at the Sophiasburgh Cemetery.
May God sustain us all in the days to come until we meet again.
Correspondence address: Mrs. Ruth Hoekstra, R.R.#8, Picton, ON K0K 2T0

On Monday, May 11, 1992, the Lord took home suddenly, our dear brother-in-law,

HENRY HOEKSTRA

Lovingly remembered by his sisters-in-law and brothers-in-law:
Arnold & Eleanor DeVries — Picton
John & Sylvia DeVries — Brighton
Allen & Jo DeVries — Trenton
Jane DeVries — Belleville
Sid & Helen DeVries — Picton
also Pat DeVries — Whitby
May the Lord be with Ruth and the children.
"God is our refuge and our strength" (Ps. 46).

Classifieds

Anniversaries

Congratulations to Henry and Audrey Vegter (nee Van Rietschoten) who will celebrate their 65th wedding anniversary, D.V., on June 9, 1992.

Hoogezand St. Catharines
1927 June 9 1992

"O, give thanks to the Lord for he is good, his steadfast love endures forever" (Ps. 118:1).

With thankfulness to our heavenly Father for his constant care and guidance, we will celebrate, the Lord willing, the 65th wedding anniversary of

HENRY and AUDREY VEGTER
(nee Van Rietschoten)

on June 9, 1992.

With love from:
Sari & Tonnie Wilpstra — the Neth.
Gail & Pieter Page — St. Catharines
Betty Langendoen — St. Catharines
Diane & Jack Vegter — Niagara Falls
Tina & Thys Vahrmeyer — St. Catharines
26 grandchildren and 21 great-grandchildren

Open house will be held Tuesday, June 9, 1992, from 3-4:30 p.m., at Covenant Chr. Ref. Church fellowship hall.

Best wishes only.

Home address: Sunset Homes, 2 White St., Apt. 103, Bldg. A., St. Catharines, ON L2N 1Z2

Teachers

AYLMER, Ont.: Immanuel Chr. School invites applications for a definite **part-time** (up to 60%) **intermediate French** teaching position. Please send application and resume to:

Andy VanderPloeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON N5H 2P6

BURNABY, B.C.: John Knox Christian School needs a **Grade 5 teacher** (80% position) with a strong background in **music**. Candidate **must be certified by the B.C. Ministry** and able to teach all subject matter from a Christian perspective.

Contact Peter Valkenier, Principal
8260-13th Ave.
Burnaby, BC V3N 2G5
(604) 522-1410

ORILLIA, Ont.: Orillia Chr. School invites applications for **full-time Grade 6 position** commencing September 1992.

Address all resumes and/or inquiries to:

George Kamphuis, Principal
Box 862
Orillia, ON L3V 6K8

Teachers

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:

T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for **computer, English, French and woodworking (junior secondary)** and **possible intermediate positions** for the 1992/93 school year.

Applications are to be sent to:

Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Mr. John Reems
Phone: (604) 564-0707

REXDALE, Ont.: Timothy Chr. School is accepting applications for a **teaching principal.** Ability to give **musical instruction (choral/band)** and/or a **working knowledge of computers** would be assets.

Interested applicants should send their resumes to:

William Groot
34 Fallowfield Rd.
Rexdale, ON M9W 2W2
Phone: (416) 743-2554 (evenings)

Personal

Christian man, 27 years old, would like to come in contact with a **Chr. Ref. lady,** around the same age, with purpose of marriage. I am a computer technician, own my own home and my hobbies are: swimming, nature walks and listening to different kinds of music. Please reply (with picture if possible) to File #2585, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Obituaries

Lonneker, Brampton,
the Neth. Ont.
July 22, 1903 May 10, 1992

After a brief illness, God took his child,

LAURENCE KROL

to live with him in eternal glory.

Dad died in the assurance of 2 Cor. 12:9 where God says, "My grace is sufficient for you."

Our family prayer is that we may all continue to live in that assurance.

He was predeceased in 1942 by a daughter Aafke Marian and is sadly missed by his loving wife of nearly 61 years Bartha Krol-van Ommen.

His children, grandchildren and great-grandchildren:
Laurene & Fred De Visser — Toronto
Ray & Geraldine (Adrian)
Karen & Ron Nightingale
Christina, Lisa, Michelle
Edwin De Visser — Toronto
Joanne & John Overzet — Thornhill
Henriette, James
Marian & Bert Wierenga — Stoney Creek
Mike & Christine (Kaitlin)
Bernette Wierenga & Nick
Christine & Bruce de Boer
Andrew, James, Josh, Caleb

Correspondence address: Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt. 1203 (Covenant Towers), Brampton, ON L6V 3N2

On Sunday, May 17, 1992, at University Hospital in London, Ont.,

SUSAN LISE
(nee Van Dyken)

was taken to be with the Lord in her 38th year.

Susan had been patiently waiting for a heart and lung transplant for approximately four years, but none were found.

Her loving husband Ralph Lise.
Dear daughter of:
Peter & Elizabeth Van Dyken
Dear sister of:
Marvin Van Dyken
Linda Wood
Janet Mollema
Donna Van Dyken
Daughter-in-law of:
Jane & the late Tom Lise
Sister-in-law of:
Jessie & Ralph Koolma — Rexdale
Brian & Rita Lise — Tottenham
Shirley & Fred Faber — Mission, B.C.
Bill & Jill Lise — Mississauga
Linda & Frank VandePol — Drayton
Otto & AnneMarie Lise — Newmarket
Wayne & June Lise — Listowel
Dear aunt of 35 nieces and nephews.

A memorial service took place on May 20, 1992, in the Holland Marsh Chr. Ref. Church. Interment Mount Pleasant Cemetery, Bradford. Pastor S. VanDaalen officiating.

Text: "Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything by prayer and petition with thanksgiving present your requests to God" (Phil. 4:5-7).

Correspondence address: Ralph Lise, R.R.#2, Newmarket, ON L3Y 4V9

Summer Job Market

AMSTERDAM: 21-year old female seeks summer job in **Amsterdam area**. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska.
Phone: (416) 274-3817

CAMBRIDGE, Ont.: Ontario High School graduate seeks work for the summer. Has much experience in poultry farm work, as well as experience in doing farm and factory work. Would like to work preferably in Ontario.
Call Henry at (519) 623-1945

Summer Job Market

ANCASTER, Ont.: 22-year old Redeemer College graduate seeks full-time employment in the Greater Hamilton area. Has own transportation. Has experience and clerical skills and some managerial roles. **Also greatly enjoy working out-of-doors and farmwork.** References available. Contact Marcia DeHaan at (416) 648-4689 or 826 Hwy. #53E, Ancaster, ON L9G 3K9

EASTERN ONTARIO: An 18-year-old, Grade 13 student is looking for summer work preferably in an **office setting.** No job too small. All offers considered. **Wide variety of experience and talents.** Available June 25 until September 1, 1992.
Call Carolyn at (613) 393-3303

EASTERN ONTARIO: A 20-year-old, second-year nursing student is looking for summer work **preferably in the health care field. Wide variety of experience and talents.** All offers considered. Available immediately until September 1, 1992.
Call Janet at (613) 393-3303

EASTERN ONTARIO: A 21-year-old **Legal Office Administration student** is looking for **permanent part-time/full-time work** in the legal field. **Highly skilled.** Wide variety of experience and talents. All offers considered. Available immediately.
Call Simone at (613) 393-3303

FONTHILL: 19-year-old, Niagara College student, seeking summer employment in **Pelham/Welland** area. Class G license. Will consider anything; have own transportation. Available May 1/92 to Sept. 1/92.
Please call Ed at (416) 892-5031

London, Ont.:

I am an **18-year-old L.D.C.S.S. student** looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22.
Please call Evert at (519) 482-5852

Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but **prefers study-related work**. Available after May 10, 1992. Dirk-Bastiaan Schouten.
Phone: (416) 945-5335

HAMILTON, Ont.: Redeemer College student looking for **lawn cutting, maintenance and odd jobs** in the Ancaster-Hamilton area. I have a pick-up truck for small moves or garbage removal. Please call Jeff Janssen at **(416) 648-7074.**

Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence.
Phone Steven at (519) 528-3337

Summer Job Market

MARITIMES: Student, 17 yrs.-old, looking for nanny position in **Maritimes.** July 1-Aug. 29 (Max.). Experienced. Ref. available. (902) 662-3182.

OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at **(416) 682-8311 during office hours (8-4 p.m.).**

SEAFORTH, Ont.: Dordt College student looking for summer employment. **Experience in vegetable farming. Will consider anything.** Available immediately.
Please call Monica at (519) 527-1121

SEAFORTH, Ont.: I am an 18 year old student looking for employment in **farming and/or greenhouse work**. I have experience in both. Please contact **Brian VandeBan at (519) 527-0705.**

SEAFORTH, Ont.: Calvin College student looking for summer employment. Experience in **poultry and vegetable farming. Will consider anything.** Available May 25, 1992.
Please call David at (519) 527-1121

ST. CATHARINES, Ont.: Early childhood education gra... looking for a summer ... job in a daycare, h... ...g, also experience ... ...nhouse work. Avail... ...ay-August in St. ... ...es or Kitchener area. ...ontact Paula Wiersma **(416) 934-0515 (after 6 p.m.).**

job found · · · job found · · · job found

ST. CATHARINES, Ont.: 21-year-old College student (2 yrs. Secondary Education) seeks summer employment. **Experienced in sheetmetal and duct installation**. Own transportation. Available May 25 - end of August. **Please call John, (416) 646-0656.**

ST. CATHARINES, Ont.: 20 year old — 1 yr. Brock Bio-Chemistry, 1 yr. Bible School — seeks summer employment in the St. Catharines area. Number of years experience, working with an optician (part-time) and in a Chemistry Lab. **Please call Lisa, (416) 646-0656.**

TRURO, N.S.: Dordt College student looking for summer employment Willing to do any type of work, anywhere. Experience in nanny/housekeeper and institutional kitchen work. **Please call Carolyn at (902) 895-7597.**

Personal

A Christian fun-loving female in late 30s is looking for a male companion for a possible relationship. Enjoys the outdoors, water-sport and travel.

Please send letters to **File #2582**, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Help Wanted

Help Wanted

DIRECTOR OF YOUTH MINISTRIES

The **First Chr. Ref. Church of New Westminster,** an established energetic congregation on the west coast, is seeking a **Director of Youth Ministries** to give leadership to our young people and single adults (ages 14-30).

The applicant is to have strong relational skills with a passion for youth. Send resume to:

Search Committee
First Chr. Ref. Church of New Westminster
8255-13th Ave., Burnaby, BC V3N 2G6
or call (604) 521-0111

Classifieds

Help Wanted | Help Wanted

Challenging Opportunity

YOUTH DIRECTOR

The **Richmond Chr. Ref. Church** is seeking a self-motivated, committed Christian to serve in a full-time unordained position as **Director of Youth Ministries.**
You should have a strong desire to share the love of Christ in ministry to junior-, senior- and post-high school youth and young adults.
Send resumes to:

Search Committee
Richmond Chr. Ref. Church
6500 Maple Road, Richmond, BC V7E 1G5
Phone: (604) 277-2326

Teacher | Teacher

Centennial Christian School

Operated by the Terrace Calvin Christian School Society

Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from **Kindergarten through Grade 9**. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.

Persons with a **math, socials** or **music/band** background are especially encouraged to apply. However, others will also be considered.

We will also require a **full-time Grade 2** teacher beginning in **September 1992**. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:

Frank Voogd
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

Miscellaneous | Miscellaneous

A Call for Fasting and Prayer

The Consistory of **Second Christian Reformed Church,** Toronto, calls on all members of the Christian Reformed Church to observe a fast and to pray during the session of the Synod, 1992, that the delegates may receive wisdom from on high.

> *If anyone of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double minded man, unstable in all he does* (James 1:5-8).

If our sincere prayers rise up to God, he will give wisdom to the delegates at Synod 1992. If the delegates approach their task in the Spirit and with the prayer "thy will be done," a serious split in the CRC may be averted and our churches freed of a burden so that they may go forward with boldness to tell the wonderful story of Jesus and his love.

Employment wanted | Employment wanted

TEACHING POSITION WANTED

EDUCATION: B.A. Psychology plus English, history "teachables." Bachelor of Education, Primary/Junior E.S.L., Special Ed. Part 1, Senior English by July 24, Forestry diploma. Also, nine years campus and international ministry experience.

Robert Stephen McPhee
624 Rosedale Ave., Windsor, ON N9C 2N8; (519) 971-8342

Events | Events

FIRST CHRISTIAN REFORMED CHURCH OF VICTORIA

661 Agnes Street, Victoria, BC V8Z 2E7
Phone: 479-5124 or 479-3330

SCHEDULE OF EVENTS FOR 40TH ANNIVERSARY

Sunday, May 10	Coffee Break and Men's Life Sunday Service
Sunday, May 31	Special Calvinette Service
Sunday, June 21	Youth of Yesterday and Dutch Ladies Society "Ora et Labora" Service
Wed., July 1	Canada Day church picnic at experimental farm
Sat., Sept. 12	Potluck supper and talent night
Sat., Oct. 10	Dessert night and program
Sunday, Oct. 11	Coffee and anniversary cake after morning service
Monday, Oct. 12	Thanksgiving Day — special service with coffee and buns after

THE ACTUAL DATE OF OUR 40TH ANNIVERSARY IS OCTOBER 13, 1992!!

40th Anniversary

Lindsay Christian Reformed Church

invites all former pastors, members and friends to celebrate with us the 40th anniversary of our church on

July 11 and 12, 1992

Potluck supper and celebration on July 11 at 6:00 p.m.
Special services on Sunday, July 12 at 10 a.m. and 7 p.m.
If billeting is required, please write or call

Richard Griffioen,
91 Eglington St., Lindsay, ON K9V 6B6
(705) 328-1342

before June 30.

Bethel Reformed Church
EXETER, Ontario
invites friends and former members for our 40th Anniversary
July 4, 5, 1992

Saturday Evening - Barbecue Dinner - local talent and guests
Sunday Morning Service - Rev. H. Heeg (former pastor)
Sunday Evening Service - special music

For lodging and information phone
Teo van Steeg (519) 666-0048 after six
(519) 666-1230 during day

Vacation | Vacation

Vacationing in the Maritimes?

The Christian Reformed Church in Charlottetown, PEI, is looking for pulpit supply for July 12 and 19, 1992.

Call (902) 892-5525

LITTLE EUROPE RESORT

Bracebridge, Muskoka

Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport.

• No pets please • Showers available
• Trailer sites available

Roel & Riet Bakema
Little Europe Resort
R.R. 3, Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

This ad appears only in ***Calvinist Contact***

This 'bug' will soon be extinct, but not if FBI gets its way

Marian Van Til

WASHINGTON, D.C. — Ask the RCMP, the FBI or many regional or large-city police departments and they'll tell you that wiretapping is an integral and necessary part of police work. As a case in point, the recent conviction of Mafia godfather and multiple murderer John Gotti couldn't have been achieved without it.

And (assuming you had a court order) it used to be no more technically difficult than climbing a telephone pole and attaching two clips to a phone line. But no more. With modern digital, cellular and fiber-optic communications there are no wires to tap. And in the U.S., that worries the FBI. So the Federal Bureau of Investigation is backing legislation which would require telephone companies to "include provisions in their equipment for conducting court-ordered wiretaps," reports Simson L. Garfinkel of the *Christian Science Monitor*.

Costly non compliance

The proposed law, Garfinkel explains, would require the U.S. Federal Communications Commission (FCC) to "establish standards and features for makers of all electronic communications systems to put into their equipment, require modification of all existing equipment with 180 days and prohibit the sale or use of any equipment in the U.S. that did not comply." (Fines for not complying would be $10,000 a day).

Critics contend that the law would expand the FBI's wiretapping authority, leave more room for abuse by "unauthorized parties" and put strain on the telecommunications industry. Both sides agree, though, that unless some accommodation is made it will soon be impossible for law enforcement people to conduct wiretaps at all.

The industry objects to the costs involved in the FBI's proposal and to the principle behind it. They believe the law is unnecessary and they say they'll voluntarily modify their equipment over time. Those supporting the proposal, like FBI engineering chief James Kalstrom, say it would actually make phone conversations "much safer from a privacy point of view" because it would take very specialized knowledge to do the "tap." It "would preclude amateur night," Kalstrom asserts.

Events/News

Canadian Mennonite investor relocates college for Lithuania

Janice Broun

GLASGOW, Scotland (NNI) — A proposed college of arts and languages, originally planned for the Lithuanian city of Panevezys, will be established in the port city of Klaipeda, according to a Canadian Mennonite businessperson who is financing the plan.

Art de Fehr, a wealthy furniture manufacturer said he had originally planned to establish the college in Panevezys, but local Roman Catholic leaders blocked the plan claiming the school would "disrupt believers and harm the unity not only of the city but of the whole republic."

Bishop Juozas Tunaitis, head of the Vilnius Archdiocese , led official disapproval of the project, pressuring the Panevezys city council to revoke permission for the school.

The industrial city of Panevezys has few higher education and cultural facilities. According to de Fehr, "Local civic authorities, other religious groups, political parties, educational institutions and respected local citizens all welcomed our project which would have given students English language practice and enhanced their potential in local industries."

In the struggle to establish the college de Fehr said the school became a symbol for religious freedom. "A number of other initiatives are potentially at risk if the Catholic Church is seen to have authority to impede them," he said. De Fehr said he had the backing and encouragement of Victor Petkus of the Helsinki Group to keep the project moving forward.

Panevezys Bishop Jouzas Preiksas reportedly fought especially hard against de Fehr's project. When de Fehr said he asked him why the bishop responded, "Mennonites are pacifists. If we have too many pacifists, who will fight the Russians?"

After the city council defeated the proposal de Fehr told NNI that Klaipeda University "stepped in with an invitation to relocate to its campus," with the Klaipeda city council voting "by a large majority on March 30 to welcome us."

Klaipeda University is made up of branch campuses of Vilnius and Kaunas universities, and the Siauliai Pedagogics School, de Fehr said. The de Fehr school is a joint North American, European and Lithuanian project which uses Western volunteers to help Lithuanians upgrade their language skills. Courses are available full-time and part-time.

The local partner is the Lithuanian Christian Charity Fund led by Otonas Balciunas, which concentrates primarily on evangelism and social outreach.

Christians active in wake of L.A. violence

LOS ANGELES, Calif. (EP) — Churches and ministries in California and across the U.S. are working to bring healing and reconciliation in the wake of large-scale riots in south-central Los Angeles that left 58 dead, over 2,000 injured, and caused nearly $1 billion in damage.

Church World Service (CWS) sent five disaster response consultants to the area to help the churches organize to meet immediate needs and to help deal with the long-term economic requirements of the affected communities.

No quick fix

Looting and burning of local stores have left many people unable to buy food or essentials. The First African Methodist Episcopal Church is distributing food boxes to affected families, and shelters have been set up in schools and churches for people who have been left homeless.

Need to forgive

Sung Hun Park, pastor of Berendo Street Baptist Church in Los Angeles, a large Korean church, preached about the comfort of God May 3. "Even though we are in a disastrous situation, God is with us," Park told the nearly 1,000 worshippers who gathered May 3 as smoke from thousands of fires still hung in the air.

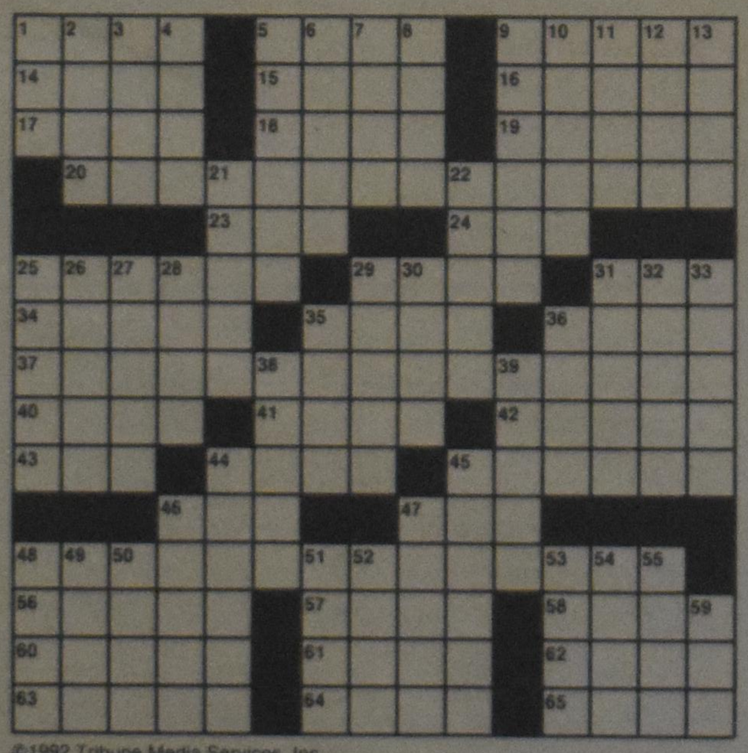
More than 20 families in Park's church lost their businesses to arson during the riots. "I don't understand why the mobs attacked Koreatown," Park said, referring to the area of Los Angeles named for its large Korean population and many Korean-owned businesses. "They just burned out everything. Now we encourage people to forgive. We want to begin again."

Parks added, "We are not pointing our fingers at blacks or Hispanics. I told our congregation to pray for forgiveness of our sins, too. We should have been more intimate [in our] relationships [with other races and ethnic groups]. It really awakened us to the importance of relationships."

Calendar of Events

May 30	Annual A.B.C. Sale at Shalom Manor, **Grimsby**, Ont. From 8 a.m. (pancake breakfast) to 1 p.m. Dutch hospitality at its best!
May 31	City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.
June 1-5	Milk & Honey Summer Festival at Redeemer College, **Ancaster**, Ont. Theme: "The Seasons of our Lives." For info. call Janet Hoytema at (416) 648-2131.
June 2	Spring concert featuring organist William Wright and oboeist Lawrence Cherney, at 8 p.m., Redeemer College, **Ancaster**, Ont. For info. call (416) 648-2131.
June 2	Gerald Vandezande, Public Policy Co-ordinator for the Coalition for Religious Freedom in Education, will speak at 7:30 p.m., West Highlands Baptist Church, **Hamilton**, Ont.
June 3	"Hollandse Dag" at 10 a.m., First CRC, **Kingston**, Ont. Speaker: Rev. J. de Pater. For info. call (613) 384-2493.
June 5	Wayne Watson in concert, 8 p.m., Calvary Church, Scott St., **St. Catharines**, Ont.
June 6	Grand Opening & Open House Crossroads Centre Studios, **Burlington**, Ont. Corner North Service Rd. & Kerns Rd.
June 6, 7	40th Anniversary CRC, **Williamsburg**, Ont. For info. call (613) 535-2152.
June 7	Dedication Service new church building, Hanover CRC at 11 a.m. at **Hanover**, Ont. For info. call (519) 364-2086.
June 10	"Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont.
June 13	Thirty-fifth anniversary Knox Chr. School Picnic celebration from 11 a.m. till 3 p.m., at the school, **Bowmanville**, Ont.
June 20	"Grunneger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, **Rockwood**, Ont.
June 26	Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, **Fredericton**, N.B. For info. call (506) 450-3959.
July 1	Frisian picnic, 25th anniversary, at 11 a.m., Pinehurst Conservation Area, near **Paris**, Ont.
July 4,5	40th anniversary, Bethel CRC, **Exeter**, Ont. Saturday evening: barbecue dinner; Sunday morning worship, Rev. H. Heeg; Sunday evening: special music. For info. call: (519) 666-0048 (after 6 p.m.); (519) 666-1230 (days).
July 8	Hollandse Dag, 10 a.m., **Mount Brydges** Caradog Community Centre. Speaker: Rev. Adrian Van Geest. Medewerking Klompendansers. Lunch en beker meenemen.
July 11, 12	40th anniversary, Lindsay CRC, **Lindsay**, Ont. Potluck supper July 11 at 6 p.m. Special services July 12 at 10 a.m. and 7 p.m. For info. call (705) 328-1342.
July 13-28	ICS Summer Education course, Teaching the Elementary Language Arts. Instructor: Dr. Robert W. Bruinsma, Ass. Prof. The King's College. Location: 229 College St., **Toronto**, Ont. For info. call: (416) 979-2331.
July 15-17	Coffee Break/Story Hour Leaders Convention at McMaster University, **Hamilton**, Ont.
July 20-24	All Ontario Calvinist Cadet Campout, **Scugog Island, Durham Region.** Theme: United in the Spirit.

This Week's Puzzle by Joan D. Berbrich



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ACROSS
1 Breakfast food
5 Easy job
9 Happen
14 Tops
15 Mex. money
16 It. philosopher
17 Leg or post front
18 Pilaf base
19 House of —
20 Hoffman film
23 Biblical suffix
24 Jillian or Landers
25 Christianity, Judaism etc.
29 Sharp pain
31 Travelers' aid
34 Doubleday
35 Table
36 Opera VIP
37 Hemingway's novel
40 Kind
41 Do laundry work
42 Turn away
43 Leftover bit
44 Thrash
45 Opposed
46 Pouch
47 Wash. companion
48 Koestler novel
56 WW II sub
57 Strike an attitude
58 Victim
60 Babble
61 City on the Oka
62 Tractable
63 Sea duck
64 Tracy's girl
65 Groove

DOWN
1 Grip
2 Divagate
3 Against
4 Require
5 Sailboat poles
6 Equine sound
7 Author Sholem
8 Wilbur or Lowell
9 Elongated square
10 Headgear for HRH
11 Stem
12 Ruin
13 Like the dawn at times
21 VIP name in India
22 Division of a poem
25 Derogatory nickname
26 Detest
27 Not moving
28 Academic hurdle
29 Sample TV show
30 Org.
31 Skinflint
32 Declares
33 Adhesive
35 Zhivago's love
36 Swan or nose end
38 Family circle member
39 Poe's midnight visitor
44 Raillery
45 USSR cooperatives
46 Hans Brinker loved to —
47 Havens for the thirsty
48 Tool
49 Shelter
50 One for the —
51 Location
52 Peeved
53 Elects
54 Unwritten
55 "Nautilus" captain
59 For the present

Last Week's Puzzle

G	A	D	S	■	A	M	O	S	■	W	E	B	B	S
A	L	A	I	■	P	O	R	K	■	A	R	N	I	E
S	I	R	F	R	A	N	C	I	S	D	R	A	K	E
H	A	T	T	E	R	■	■	N	O	I	S	I	E	R
■	■	■	A	T	H	E	N	S	■	■	■	■	■	■
M	E	D	A	L	■	A	N	Y	■	O	S	C	A	R
A	M	E	N	■	A	L	F	■	O	R	I	O	L	E
R	O	B	I	N	G	O	O	D	F	E	L	L	O	W
S	T	A	T	U	E	■	R	A	F	■	V	I	N	E
H	E	R	A	T	■	P	C	T	■	P	A	N	E	D
■	■	■	■	■	C	R	E	A	T	E	■	■	■	■
A	S	T	R	I	D	E	■	■	A	C	C	R	U	E
T	H	E	U	G	L	Y	D	U	C	K	L	I	N	G
M	A	R	L	O	■	O	U	S	E	■	A	G	I	O
O	W	N	E	R	■	N	E	A	T	■	N	A	T	S

02/04/92

Church news

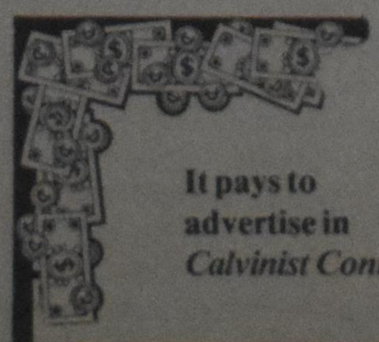
Christian Reformed Church

Calls accepted

— To Stephenville CRC, Stephenville, Texas, Rev. John van Hemert of Lantana, Florida.

Address change

— Rev. John van Hemert, P.O. Box 86, Stephenville, TX 76401



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News

Scriptures given to riot-torn Los Angeles communities

COLORADO SPRINGS, Colo. — International Bible Society, responding to the need for spiritual aid in the riot-torn communities of South Central Los Angeles, donated and helped to distribute 30,000 Scripture booklets through a network of African-American and Hispanic churches, Saturday, May 9.

In partnership with World Vision and its network of churches throughout the hard-hit areas, International Bible Society added a vital spiritual component to church-based relief efforts.

"The immediate physical needs of the community were being met through many avenues. However, the churches wanted to provide more than temporary help; they were thrilled to provide spiritual food through God's Word," said Cory Trenda of International Bible Society, who personally led the distribution effort.

A longer-term response phase of this program will be to provide additional Scripture portions and New Testaments in English and in Spanish to churches for their follow-up ministry efforts.

Additionally, nine Christian bookstores throughout the South Central Los Angeles area will be given New Testaments to be handed out free to people in the community. Participating bookstores will be supplied at no cost a banner from the Christian Booksellers Association stating, "Looking for Hope? Free Bible Inside."

Joseph Curtiss, owner of Word of Life Christian Bookstores, said, "There are many reasons for this recent outbreak of violence — the lack of jobs and food, inferior education and housing, and congestion of people. The greatest need we have now in this neighbourhood, especially among the young, is to know the love of Jesus Christ. I work with a youth ministry outreach group and every day I see such a deep spiritual hunger. These kids are open and ready now for God. They have a thirst and want to be satisfied."

Mr. Curtiss' Christian book-store remained unscathed from the riots while other property around his was destroyed.

Cuba: the land where Fidel is still 'God'

Dan Wooding

Tens of thousands of Cubans flocked to the country's evangelical churches when there was a miraculous move of God's Holy Spirit some three or four years ago, but few have remained as members. But now the country's dire economic situation is bringing thousands more to church in what is seen as a new spiritual revival taking place behind Fidel Castro's "Sugar Cane Curtain."

That's the view of Dr. Dale Kietzman, former U.S. director of Wycliffe Bible Translators, who has just visited the island for a second time.

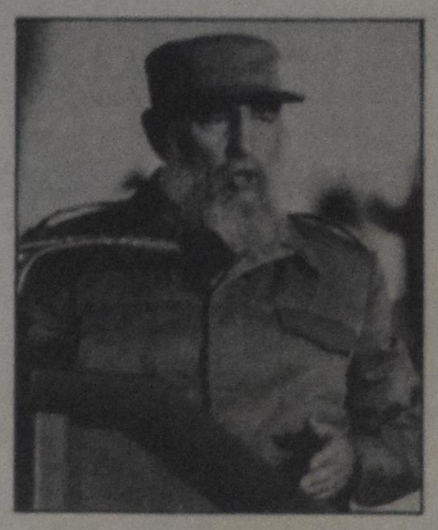
"Since the dismantling of Communism in Europe began, and Cubans have become aware of it, primarily because of the economic consequences for Cuba, the churches have begun to fill up again."

Changes in the wind

Dr. Kietzman discovered that the government now officially allows "believers" to be members of the Communist Party. "A 'believer' is anyone who has some belief in the supernatural," Dr. Kietzman pointed out. "They put the number of 'believers' at 75 per cent.

The number of party members is between 500,000 and 600,000, with similar numbers in the Young Communists [pre-party membership] movement. That places the number of committed communists in Cuba at about 10 per cent of the population of 11,000,000."

He also found out that Cuba is also actively in the process of considering constitutional changes. "Direct elections," Dr. Kietzman said, of all legislative levels, right up to the National Assembly, have been agreed to. They are discussing



Fidel Castro during rally in 1991.

yet whether to have a direct election of the President [Fidel Castro]." One party member told Dr. Kietzman, "If they do, there is no question that Fidel would win hands down. After all, he is a God to us!"

Greater religious freedom

Dr. Kietzman said that they definitely plan to change the article that promoted atheism as the official belief. "They say the wording will simply grant freedom of belief," he added.

Churches continue to have their activity restricted to their own premises. "That means that there can be no organized church activity outside of church buildings," he said. "But they do have retreats and conferences in other locations with prior government approval. Bibles are much more available. The United Bible Society is now the recognized channel for the importation of 'religious literature' [through the Mexico City office].

"All pastors [1,000 in total] would like to have a copy of the Thompson Chain Reference Bible in Spanish [not a Bible Society product], and this can be gotten to them only by visitors carrying them in small numbers. The group I travelled with each had five copies in our bags, and they were declared, without problem.

U.S. to blame

Dr. Kietzman explained that to the Cuban leadership, the United States is the enemy, responsible for the current economic embargo against Cuba. "The embargo was put in place because of Cuba's collaboration with the Soviet Union," he said.

"Now Cubans — even Fidel — say that the relationship, at least to the degree it was carried, was a mistake. They say they foolishly adopted too much wholesale from the Soviet Union. Now they are going through a process of 'rectification.'"

But one high government official told me that the United States was really to blame for all these 'Soviet mistakes,' because it had pushed them toward the Soviet Union in the first place."

Dan Wooding is a British journalist now living in Southern California where he is the Founder and International director of ASSIST (Aid to Special Saints in Strategic Times).

Meeting of Bible agencies a milestone in cooperation

READING, England (The Bible League) — Significant steps toward closer coordination of Bible work took place at a meeting of 17 major Bible agencies. Meeting at the United Bible Societies (UBS) general office in April, the organizations agreed on how they would follow up on the languages which are most in need of translation into the Scriptures, and made further plans for a joint distribution project in Ethiopia.

The group also agreed to call themselves the "Forum of Bible Agencies" and to continue to meet regularly to share information about each other's work. A key goal of such meetings is to coordinate ministries, avoid duplication, and plan cooperative programs. The Forum is divided into two tracks, one for translation and the other for distribution.

During one session, the agencies examined a list of languages spoken by over 500,000 people, and without an adequate translation of the Bible, and together agreed on which organizations will investigate what kind of Scripture is needed in those languages — be it a Bible, New Testament, a portion, or some combination.

"History is being made here today," observed Dr. Lars Dunberg of the International Bible Society, which merged with Living Bibles International in April. "This meeting couldn't have happened five years ago when some of our organizations weren't even talking to each other. Now we have become friends," he said.

The meeting of translation agencies also discussed the need for a set of standard qualifications that should be required of translation consultants, whose job it is to monitor the quality of a translation.

The Forum confirmed plans to move ahead with an April 1994 Consultation in the Netherlands which will have the two-fold purpose of alerting church leaders to the alarming increase in Bible illiteracy — particularly in Western, secular cultures — and to enlist church support to meet the unquenched hunger for the Bible in many non-Western churches.

Bible society releases Bible for athletes

COLORADO SPRINGS, Colo. (IBS) — International Bible Society has published a *New International Version (NIV)* complete Bible for athletes entitled *Power for Competing*.

"Sports are so much a part of our society," said Product Development Manager, Glenn Paauw. "Through sports many people learn for better or worse some of their first lessons in life, such as graciously winning or losing, how to compete fairly and how to be a team player. These are important lessons which often carry over into how life is played out not only in the sports arena, but in the real world."

With the release of the first-ever Bible for athletes, International Bible Society is

equipping athletes of every age with a tool to help them successfully "tackle" life's tough problems and become eternal winners by following God's game plan. This Bible is designed for people who are involved either moderately or seriously in competitive sports; who participate in sports ministry, such as chaplains and coaches; or who are just armchair athletes.

The pressure for athletes — even the youngest member of a peewee softball team — to be WINNERS is often over-whelming. *Power for Competing* provides Scriptural principles to help athletes share in the "real" victory, whether they win or lose on the field.

Power for Competing is a complete *NIV* Bible with a combined 64 pages of special helps in the front and back sections. These sections use sports terminology (discipline, commitment, perseverance, accountability) and focus on athletic themes and their Scriptural basis to help the athlete in his or her spiritual training.

"The Bible is God's 'playbook,' and by following it, every athlete will be equipped to succeed, even during those times when we 'fumble' in life," said Paauw.